

MOODY BIBLE INSTITUTE MONTHLY

November • 1936

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Flanders Fields—See Page 111

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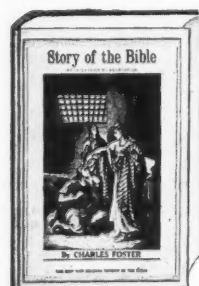
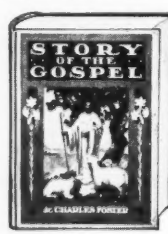
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Continuing THE CHRISTIAN WORKERS MAGAZINE
and THE INSTITUTE TIE

Published by The Moody Bible Institute of Chicago on the 25th of the month preceding date of issue. Devoted to Bible knowledge and interpretation; news and methods of world-wide Christian work; editorial comment on current events and conditions, inspirational verse and selected miscellany; catholic in spirit and outlook; evangelical and evangelistic; contending for the faith delivered once for all to the saints.

ERNEST D. CHRISTIE
Publication Manager

WILL H. HOUGHTON
Editor

CLARENCE H. BENSON
Associate Editor

Vol. XXXVII

NOVEMBER, 1936

No. 3

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November, 1936

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☉ So a brother in the Lord wrote us recently. And he added, "I love the little messages you mail me (The Chosen People). They are a means of grace to me."

☉ And another dear brother said to us personally, "During the last ten years, I have never failed to remember you by name in prayer, twice a day!"

☉ And we replied, "No wonder the Lord has so wonderfully blessed the testimony of this Mission, so that its lines have gone literally around the world. When He surrounds us with such a host of friends who labor and pray, and, sacrifice, it means only one thing—that Israel's salvation is very precious in His sight."

☉ We thought also of the assurance and exhortation of Isaiah 62:6-7:—

"I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night; ye that make mention of the Lord, keep not silence, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth."

☉ And we feel we must invite, and even urge, many many more of His faithful followers to join the blessed host who are "taking no rest and giving God no rest," in Israel's behalf. There is a special blessing to those who bless the seed of Abraham. Will you put Him to this test just once?

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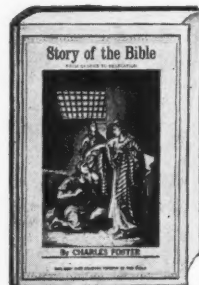
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**Partnership in this world-wide
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Moody Bible Institute Monthly

NOVEMBER, 1936

EDITORIAL NOTES

Armistice day this year means more than it has ever meant before. The sea of the nations is seething. Hatred is increasing. Forces are at work lining men up along national lines, and where that fails men are pitted class against class.

No statesman knows what any twenty-four hours may bring, but most of the nations are scrambling to equip themselves for the war they feel is inevitable.

With the reminders of Armistice Day before us, let us cry out to God to save us and our sons from man's savagery and sin. Our artist has prayerfully had all this in mind in drawing the cover picture.

* * *

It is important that our nation shall be called to remember the divine Providence and shall look up with reverent hearts at Thanksgiving. "Bless the

Thanksgiving Lord, O my soul, and forget not all his benefits"

(Ps. 103:2) is the call of the psalmist. Ingratitude is notoriously a feature of heathen religions. We have heard of an Indian tribe in Brazil which did not have a single word for thanks. Paul, in picturing the descent of heathenism said, "neither were thankful."

Strange how insensible we are to the gifts and grace of God. Instead of gratitude for what we have, we frequently look with envy towards those who have more, not realizing that even they are not satisfied. It is true that prosperity intoxicates, but it is true also that even the simple regularity of daily food may induce insensibility.

We take what we get, thanklessly feeling we are entitled to it all and more. All of us, however, are God's dependents. We live on His bounty and we owe Him thanks. Let there be new and full expressions of gratitude to God in this Thanksgiving season and always!

* * *

The custom of an annual Thanksgiving proclamation is splendid. May it be continued year by year as long as the nation stands. However, we

The Thanksgiving Proclamation need something more vital than the perfunctory, well-edited, literary masterpieces the White House

so frequently produces. We need a recognition of God. Not God as an equal, but God as Creator and Redeemer, the Almighty One who is righteous and holy.

We might well wonder at the patience of God when we observe the smirking patronage offered Him by those in high places. Public prayer at public functions when there is no prayer about it. It may be a political convention or it may be a legislative body called together. "Be not deceived, God is not mocked," might well be uttered

in connection with the so-called invocation on such occasions.

Late in the seventeenth century the churches of New England recognized decadence and called together a reforming synod to inquire into the state of the churches. It gave a report and recommendations. One of the recommendations was, "That chief persons in Church and State be careful to set an example of godliness," and a later recommendation was, "That all should cry to God to rain down righteousness."

Oh, that the Thanksgiving proclamation might call the nation to repentance and urge godly living on the part of the "chief persons in Church and State"! Who knows what would happen in our land if out of humility and sincerity one such proclamation could issue? A revival would be here and with the revival all the lesser things we need.

* * *

The pastor of a celebrated New York church recently gained nation-wide attention by advocating "a moratorium on preaching." Many people

Do We Need Less Preaching? would sympathize with some of the things said by this preacher as here reported:

"Sermons without end are being delivered, but this is not preaching. Look for a moment at the subjects of these sermons (where there is any subject evident). For the most part sermons today are a very poor edition of 'topical' homiletics, a brand of religious pep talks, sailing forth for a transitory popularity under the guise of being inspirational. Truly the miracle of the church is the patience of the laity."

But many would disagree with him on the following: "There is a 'foolishness of preaching' which is playing serious havoc with the effectiveness of Christianity today. Indeed, I seriously believe the Christian Church once again would bring salvation to the world, and begin to save its own soul, if it had the wisdom and courage to declare a moratorium on preaching for a period of one or two years. There is practically no preaching worth the name to be found today."

Perhaps the last statement is the root of his criticism. Alas, there is little vital Bible preaching today! The style runs to the topical sermon. The need is for expository preaching. Paul's exhortation still has meaning, "Preach the word."

* * *

"The Vermont granite monument dedicated August 15 to the memory of Dwight L. Moody was not a milestone marking the completion of a certain distance or work. It remembered the beginning of a movement that is without end. He was as Dante said

of himself in the *Divine Comedy*, but 'in the midway of this mortal life.' The conference of 250 young men from eighty colleges has had consequences that have reached the ends of the earth. The evangelization of the world has not been accomplished in a generation, but the yearly conference has continued potently. It is but one of many spiritual enterprises that were started by this man of mighty power—this layman for whose preaching no moratorium was ever desired or needed. A man of proved business ability, of remarkable common sense, of vivid, moving (but not sensational) speech, he gave himself unreservedly to what he conceived to be the greatest business in earth or heaven—the saving of souls. The English-speaking world will be celebrating his centenary next year."

* * *

Some folk sigh for the good old days of the past. But those good days were days when men realized they were bad and they needed help. Our title means,

Oh, for the Bad Old Days! Oh, for the days when people were conscious of badness and were ashamed.

Before prohibition no women would be seen in a saloon. Now, without shame, they hang over the bar for the cocktail hour. Openly and brazenly on the street and in trains, they puff their cigarettes and blow the smoke in the faces of those unfortunate enough to be near. In the bad old days, a gentleman turned to the lady and said, "Do you mind if I smoke?" Now the ladies might well do the asking.

The old days had a sense of shame when some things were done and some things discussed. Profanity was smothered as quickly as possible. Infidelity on the part of a husband or wife marked them out for ostracism. There was a realization of sin.

The evangelistic campaign had its contribution to make in those days. Whatever the critics might say of old time mass evangelism, they must admit that frequently through such an effort, the community had a moral bath. Do you remember that the meetings always produced a few changed lives among the way downs, the drunkards, and gamblers? Many a home was made new and many a broken man was given back to be a husband again and to regain the respect of his children. But it all began in a sense of need, in a realization of badness.

Now in popular thinking, there is nothing wrong except in industry and hours and pay. Instead of speaking of sin they talk about social relationships, and instead of sending for the revivalist they call in the psychoanalyst. But as Dr. Robert E. Lee said, "We do not see any new men made by the New Psychology."

The world needs nothing as it needs new men. The first step toward getting them is

A New York Times Editorial

the recognition of failure and need. Christ Jesus died to save sinners. Until men admit they are sinners, they cannot be saved.

* * *

A great scientist speaking at the Harvard Tercentenary celebration, said that if man's life is ever to be lived along entirely rational lines, free from war and crime, his brain must be enlarged.

Bigger Brains for a Better World?

"It is tantalizing," Professor Adrian said, "to think of the new relations we should see, of the new world of thought we should live in, if our brains were but twice their present size. Our behavior would then be superhuman!"

The anthropologist, digging deep in the ground for the earliest traces of human life, finds skulls with exactly the same size brain cavities present day skulls show. Not very encouraging to Professor Adrian.

Does the development of the brain keep men from crime? Ask the warden of a Federal penitentiary. Many of his prisoners are well educated. He gets the embezzlers, the forgers, and other dapper and developed criminals.

Men need something more than an enlarged brain. They need a new nature. Crime and all the rest of the world's evils are but evidences of the sinfulness of the old nature. We must proclaim God's good

news that there is deliverance from sin—even from crime—in Jesus Christ, and there is the impartation of His life to all who will receive Him.

* * *

Bishop J. Taylor Smith, who is to visit us from England and spend several weeks in our Moody Centenary celebrations in various cities of the United States and Canada, recently said that the word "come" in three forms sums up the Christian life. There is our Lord's "come" at the beginning of it and "welcome" at the end of it and "overcome" all the way along.

By the way, have you noticed how much the New Testament has to say about overcoming? Our Lord said (John 16:33), "Be of good cheer; I have overcome the world." And in the presentation of the churches in Revelation 2 and 3, it is well to observe how many times the overcomers are commended and rewarded. Even though there may be a special group here, perhaps the method is in Revelation 12:11, "They overcame him by the blood of the Lamb, and by the word of their testimony."

We were all "shortcomers" once, for all had come short of His glory (Rom. 3:23), but He wants us to be overcomers now in the strength of the One who Himself overcame the world.

The Great Commission Prayer League of Chicago again urges Christians to definite and prevailing prayer for revival. You are asked to set aside two

Pray for Revival

special periods for such prayer. A nationwide day of prayer for revival is urged for Sunday, November 22. A special poster has been prepared for display on church bulletin boards. Write the League at 808 North LaSalle Street, Chicago, enclosing postage.

The League also urges that every Church hold a prayer meeting for the Watch Night service, December 31, and that revival be made the object of continuous intercession there. Much encouragement may be taken from the statement that there are many indications that God is about to do a new thing in the Church.

* * *

Another of the Lord's soldiers has laid aside the sword for the crown. In his eighty-eighth year this outstanding English evangelist and Bible

Rev. Charles Inglis

teacher came to "a full age, like as a shock of corn cometh in, in his season." D. L. Moody used Mr. Inglis frequently, and he was for years a regular speaker in Bible conferences Mr. Moody directed. One by one they are going home. Let us be yielded and busy, brethren, in our little while.

America's Predicament—Why?

By Rev. P. B. Fitzwater, D.D., Chicago, Ill.

MANY patriotic Americans, and especially such as are Christian, are exceedingly perplexed and sorely distressed over the history of America for the last two decades. America's idealism has been cruelly shattered, or at any rate, is at the point of breaking.

As one who has been somewhat vitally in touch with the religious, educational, and political life of the nation for more than forty years, I am moved to set forth the real cause of this decadence.

What Made America?

This can be answered only by looking back to the spirit and standards of the Pilgrim Fathers. Sharp distinction should be made between the Pilgrim Fathers and the behavior of some of the Puritans. The blunders of the Puritans frequently obscure the vision of these noble Pilgrims who left their home shores and came to the new country with a determination to carve out of the wilderness a nation where freedom of conscience and life might be enjoyed by themselves and passed on to their children. Before landing on the American shores, these godly and courageous men entered into a solemn covenant before God binding themselves into a civil state upon a religious basis.

Their high purpose is seen in the words of Governor Bradford:

"Lastly, and which was not least, a great hope and inward zeal they had of laying some good foundation, or at least to make some way thereunto for the propagating and advancing of the gospel of the kingdom of Christ in those remote parts of the world, yea, though they should be but stepping-stones unto others for the performing of so great a work."

This high ideal has motivated the descendants of the Pilgrims as they spread out over America, and even reaching all parts of the world. There can be no doubt but that these Pilgrims wished to better their own lot materially and spiritually, but it has been justly said of them that there never was a migration in history in which the almighty dollar played so small a part. From the time they sailed from the Old World, through all the vicissitudes of the first hard years, the Pilgrims never forgot the chief object in behalf of which they made their memorable adventure, and they never ceased striving to attain it. Plymouth Rock, their landing place in the New World, has become a national symbol.

Some years ago, Dr. Potter, of New York, said:

"The noble coterie of men who developed the Constitution of the United States stood for ethical practices fully as high as those which led Moses to

codify the Hebrew laws."

The explanation of this is that practically all of these men believed in Moses and the prophets, in Jesus Christ and the apostles, and had as their supreme aim the incorporation into our form of government the very principles stated in the inspired Word of God.

This point marks the departure of the American government from the governments of the Old World. The words of Dr. George Lorimer more than fifty years ago, are almost prophetic:

"It is well known that the old governments were essentially paternal in character, just as Russia is today. They regarded all citizens as members of the body politic. . . . The chief legislated for his subjects, determined their religious faith for them, prescribed their conduct, fixed their wages, and even went so far as to regulate their food and apparel. . . . so the personality of the citizen must have been ignored and practically nullified by the organized tyranny. . . . Freedom of thought, freedom of combination and of enterprise became impossible. Stagnation prevailed. Society assumed the character of a marsh exhaling deadly poison, and only the incoming waves of a united individualism rescued it from the unredeemable perdition of absolute pollution. History fully demonstrates that whenever the state,

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by its legislation, or by its peculiar institution, has diminished the consciousness of selfhood and of personal responsibility, it has fatally crippled its own powers. Wherever this blunder has been committed, social immobility has ensued, and wherever it has been avoided or rectified, this fatal torpor has been happily ended."

After the nation was established and the Constitution adopted, immigrants from many countries came to our shores. America became the "melting pot of the nations."

Better Off, but Not Better

The American nation was founded by Christian men on the foundation of the Bible. They put the spiritual first. They sought first the kingdom of God and His righteousness, assured that the needed things would be added (Matt. 6:33). The Pilgrim Fathers did not neglect the temporal and necessary things of life, but centered their primary interest in the life to come. Education went hand in hand with evangelism. The schoolhouse found a place, if not in the church building, hard by its side. Narrow bigotry has been unjustly credited to these devout men and women. They laid the foundation for educational progress. Unfortunately, education has been diverted from its original purpose.

The predominant objective of the American fathers in the establishment of ideals and institutions was the creation of conditions, the determination of incentives, such as would make possible the fullest, the best and most symmetrical life. For a long time now, the supreme thought and interest of educators have been centered upon making a living instead of making a life. The controlling passion of this generation has come to be not to be better, but to be better off. A reply by an African native to Dan Crawford's description of American progress is pertinent. The native said: "To be better off does not mean to be better."

American progress is unparalleled among the nations of the earth. No nation has experienced the industrial expansion and accumulation of wealth comparable to America during the past fifty years. Conveniences and comforts of life surpass those of the peoples of all other lands. Unhappily, spiritual matters have not kept pace with the material, because the spiritual has not been kept in its central place. Material things have come into control. Modern civilization has run away with America. The machines which we have created have passed out of our control, bringing us into a condition of spiritual and practically material bankruptcy.

What Is Destroying America?

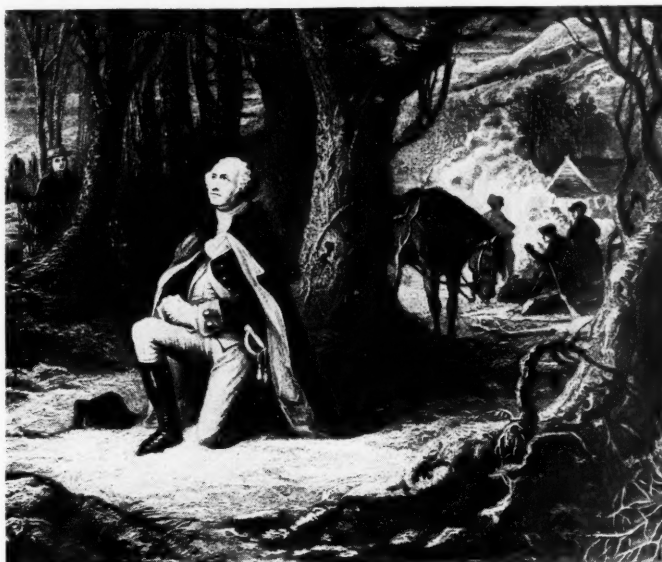
Into this American Eden a devil entered.

November, 1936

This devil was in the form of what was called a generation ago, "cosmic philosophy." The late Dr. Augustus H. Strong, president of the Rochester Theological Seminary, in an address before the Literary Society of Colby University, July 23,

period. These books, while being thoroughly up-to-date pedagogically, were filled with the choicest gems of Holy Scripture and selections from the world's choicest literature in harmony therewith. They also inculcated the principles of honesty, frugality, and patriotism.

The children were taught to recognize the absolute demands of truth and the necessity of strict economy with loyalty to our national standards. The children had thus implanted in their minds the seeds of divine truth for five days of the week, making a possible basis of appeal for righteous living and unselfish service. The contribution of this system of textbooks to the ethical standards, patriotic devotion, and frugality was prominently brought to the fore in an editorial of the *Chicago Tribune* last year in connection with the erection of a monument in memory of Dr. McGuffey, the author of this series.



George Washington Praying at Valley Forge

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1878, said:

"I speak of this philosophy as the intellectual sensation of the decade, for not ten years have passed since it made its way to the front."

This cosmic philosophy is now known among us as the philosophy of evolution. In that address, Dr. Strong said:

"Now, the first count in our indictment of the philosophy of evolution is this, that it ignores this settled organon of investigation, and attempts to deduce the existing universe by purely necessary laws from an assured origin, somewhat the existence and nature of which is undemonstrated and undemonstrable."

This philosophy makes the "survival of the fittest" the law of life. It is contrary to the spirit and mission of the Lord Jesus Christ, who came to impart to lost men His own life so as to make them fit to survive.

According to Dr. Strong, this new hypothesis, by some accorded the dignity of a philosophy, was injected into American thought about sixty-eight years ago. It has been so enthusiastically propagated that the rank and file of American people have accepted it as true, resulting in the rapid paganizing of America. The most effective agency by which this is being accomplished is our educational system, the public schools, the development and support of which call for the expenditure of untold millions of dollars of the taxpayers' money. As previously stated, this change has come about in a little over half a century. About forty years ago, it began to be perceptible in the thought and literature of educators.

A system of textbooks was created nearly a century ago covering the periods of child development from the kindergarten to the high school, and even the college

Paganism in the Public Schools

The false philosophy of evolution has so rapidly developed that it has displaced this kind of textbook and is filling the minds of youth with its pernicious influence. Even in our public schools the children in their tender age are taught that their ancestors a little while ago were hanging on limbs by their tails. We see, therefore, that the public school system of America has become a most effective agency for the propagation of paganism. The results are being felt in the morals of our young people. It has displaced God in their thought, and with God thus displaced, they are brought under the sway of their natural sinful passions. America is rapidly returning to the condition of the race described in the first chapter of Romans. In that case, when the people no longer gave God the place of lordship in their hearts, they fell into idolatry and all kinds of immorality. The secret of the decadence of morals in America is due to the fact that God has no place in the life and affections of the people. A recognition of God is absolutely essential to morality.

The presence of this philosophy has resulted largely in the elimination of the Bible from the schools of America, including grammar, high school, college, and university. Even where the Bible is recognized by giving it a place in the curriculum, it is taught from a modernistic standpoint, which means that its influence and supernatural revelation is practically nullified. In these institutions every fact of the Christian faith is denied. This results in opposition to the Church of Christ on every hand. This in turn has given opportunity for false religions of every name to creep in, so that in many places Christianity is regarded

merely as one of the world's religious and Jesus Christ is given a place alongside of Confucius, Buddha, and Mohammed. This was followed by the spirit of lawlessness, so that our land is swept by a flood of aniquity.

This practical elimination of the Bible from the thought of the American people was followed with a terrific impact of materialism. The withdrawal of the spiritual gave full place to the material. The thorns of atheism, false philosophy, and materialism have crowded out the wholesome plant that sprang from the good seed sown by the forefathers. The cares of this world and the deceitfulness of riches and the lusts of other things entering in, have prevented fruitage. This finds illustration in the men and women who once gave evidence of having experienced the grace of God, who when blessed with temporal prosperity, drifted away from God.

The Results of Propagating Pagan Philosophy

1. *An organized effort for the removal of the recognition of God from the minds of the nation.*

For some years now, the American Association for the Advancement of Atheism has been striving to eliminate the recognition of God from the early historic documents. They have even expressed grave concern because there is stamped on our coins, "In God We Trust."

2. *Widespread gross immorality.*

Common practices today condoned by society would have not only greatly grieved but even stunned the men and women of the former generation. These practices are expressed in unfaithfulness to obligations of contract, and unnameable deeds of licentiousness.

3. *The introduction of vicious schemes for the raising of revenue.*

It has even been recently proposed in Congress that the government go into the lottery business on a big scale so as to painlessly raise more revenue.

Alongside this is the scheme to replenish the treasury by dealing in the manufacture and sale of intoxicating liquors, which destroy both the body and soul of the individual and the nation. Only destruction awaits the nation which degenerates into such practices.

4. *The desecration of the Lord's day.*

The burning words from Sinai: "Remember the sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work," set forth the law of God for man. Jesus said: "The sabbath was made for man and not man for the sabbath." These words prove that which is best for man. Labor and rest is the law of God for man. The principles set forth are inwrought in the very universe. The individual or nation which ignores this will come to grief.

5. *The repudiation of contractual obligations.*

America can no longer boast of her business integrity. The system of utilitarian ethics so widely disseminated through the schools, has so completely subverted the moral sense of our citizens that no longer is the nation's word or the individual's word as good as their bond. This is the psychological explanation of the deflation of the national currency and the repudiation of national obligation. The nation which has



The Pilgrims Going to Church

solicited from its citizens money with the assurance that it is to be returned in gold of certain degree of fineness, and defaults on its obligation, is on the lowest round of the ladder of moral integrity. That which has taken place in the nation during the last few years is but the fruit of the dissemination of pagan philosophy.

America's Way Back

Let no one think that America's condition is hopeless. Its future is as bright as the righteousness and promises of God. Let America right her way by

1. *Humbling herself before God.*

Let the words of Solomon at the dedication of the temple be seriously considered and heeded:

"When thy people Israel be smitten down before the enemy, because they have sinned against thee, and shall turn again to thee, and confess thy name, and pray, and make supplication unto thee in this house: then hear thou in heaven, and forgive the sin of thy people Israel, and bring them again unto the land which thou gavest unto their fathers" (1 Kings 8:33, 34).

Let the President lead our people in an act of unfeigned national repentance and humiliation before God. Let him call the nation, in spite of its diverse races and creeds, to join in a return to God through our Lord Jesus Christ. Let our President employ the language of George Washington, our first President, who in his proclamation of a national Thanksgiving in 1789, after calling upon the people to give thanks for their blessings, said:

"And also that we may then unite in most humbly offering our prayers and supplications to the great Lord and Ruler of nations, and beseech Him to pardon our national and other transgressions; to enable us all, whether in public or private stations, to perform our several and relative duties properly and punctually; to render our national government a blessing to all the people, constantly being a government of wise, just, and constitutional laws, discreetly and faithfully executed and obeyed; to protect and guide all sovereigns and nations, and to bless them of good government, peace and concord; to promote the knowledge and practice of true religion and value, and the increase of science among them and us, and generally to grant unto all mankind such a degree of temporal prosperity as He alone knows to be best."

It is to be noted that this action of our

first President was by the authority of the Joint Committee of both houses of Congress. Were it so that both houses of Congress today should authorize the President to act in their stead in calling the nation to a recognition of God, our case would be quite hopeful.

2. *Let the nation turn their hearts to seek and to do God's will.*

The only way to prosperity and well-being of the nation and individuals is to "seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt. 6:33). The words of Daniel Webster are strikingly to the point. He is reported to have said:

"As long as this country continues to follow the principles and precepts laid down in the Bible, so long will it go on prospering and to prosper, but whenever it shall turn from such principles and precepts, no one knows how sudden a catastrophe shall bear all its glory in profound oblivion."

3. *Let there be a return to the old-fashioned principles of integrity.*

The failure to fulfill promises made in the political campaign and to faithfully execute platform obligations, continues and accentuates the national embarrassment. If the present incumbent of that office will not retrace his steps, then let the people of America awake and repudiate at the polls the party leader who has thus failed. May it be a solemn warning to those who are now about to present themselves before the national electorate, and may they with strict integrity commit themselves to the honest execution of their platform obligation!

4. *Let our educational leaders repudiate the false philosophy they have taught.*

They too must recognize God and give His Word its proper place in the education of the nation. Let the children be taught from the kindergarten up the truths of God's Word, so that we may have a nation of believing, God-fearing citizens. It has taken the nation about two generations to reach its present low level of pagan thinking and living. Should even this serious condition be recognized and sober effort be given to correct it, many years will elapse before America may be really free and its citizens attain unto a position of godliness. The only way to root out the moral and spiritual blight of our nation is the return to a standard of life set forth by the Holy Scriptures.

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Another Crop on Flanders Fields?

By Rev. Will H. Houghton, D.D., Chicago, Ill.

While on a brief visit to Belgium, we found ourselves one day in a British Military Cemetery in Flanders. Uncovered we stood and thought of the three thousand young lives snuffed out by war that those graves might be filled. As we left the cemetery a small boy of ten or twelve years passed by leading a flock of sheep. The boy's father and three shepherd dogs helped keep the sheep in line, but the young lad proudly led the way. The picture of the shepherd boy against the background of that war cemetery has remained in our minds to this day.

Yes, Flanders still produces you,
Oh, blood-red poppies of the war;
In field, on hillside, you are seen,
Your crimson showing where you are.

The years have quickly sped along
Since cannon boomed above your head,
Since in amazement you looked on
And dropped your petals o'er the dead.

The spring and summer come around,
For men the seasons cannot stop.
And though your blossoms fall unseen,
You smile and bear another crop.

Another crop for Flanders fields?
Oh, not a crop of human life!
They fertilized your fields back there—
Those men who toppled in the strife.

Your soil is richer through their blood,
The world is poorer—poor, indeed,
Ignoring what at cost they taught,
And ever blind to human need.

The sheep still graze on Flanders fields,
A little lad to be their guide;
Like other lads in other years,
Before, by cannon shot, they died.

The shepherd boys will soon be grown;
The poppies watch them through the years,
And, bending low their lovely heads,
Weep—is it dew? Nay, sorrow's tears!

Oh, tell me, sin-ruled world of men,
These wars of hatred, can they stop?
Drive not these boys on fields again
To mow them down—another crop!

Christian Patriotism*

By Rev. James Edward Congdon, D.D., Chicago, Ill.

MANY disturbing elements are present not only in America, but everywhere, which indicate the necessity of a re-emphasis on Christian patriotism. We need a revival of the slogan, "For God, and home, and native land."

If we were to turn to the Bible and make a survey of scriptural incidents and statements relating to loyalty to one's native land, we would find that the Bible is replete with evidences that the peoples whose history pass in review throughout its sacred pages were characterized by deepest devotion to their native lands and their native institutions. There is nothing in any literature which surpasses the admonitions, constantly reiterated, reminding the Hebrews of their obligation to their land and their national life. The amazing preservation of this remarkable people is an evidence of how deeply this loyalty was ingrained into their lives. Despite centuries

of persecution and though scattered like wanderers among the nations of the world, they remain the one race which cannot be absorbed or eliminated. Their loyalty to Jewish traditions is as fervent today as it was thousands of years ago.

Christ's Teaching on Patriotism

Whenever loyalty to native land is mentioned in the Scriptures, sentiments of true patriotism are never depreciated, but are always accepted as natural, right, and commendable. Our Lord Jesus Christ certainly showed no signs of avoiding civil responsibilities, but on the other hand, accepted such both for Himself and for His disciples, whatever civic obligations were laid upon them.

If He had desired to discourage or disavow civil obligations, He certainly had the opportunity to do so when the Herodians came to Him and said, "Is it lawful to give tribute unto Caesar, or not?" Of course, Jesus discerned their trickery. But He did not fear any man or regard with fright and official. If He had wanted to teach His followers that they were to with-

draw from participation in the affairs of civil government, here was the opportunity. Indeed, had He disputed the right of the Romans to collect tribute it would have immediately given Him popularity with a great section of the Jewish people who hated domination by the Romans. If loyalty to the Roman empire was in conflict with loyalty with one's obligation to God, here was His supreme opportunity to declare it. Jesus never obscured moral issues. He never tried to escape traps by evasion. Certainly it would have been degrading to His integrity to give approval to the payment of the disputed tax on any other grounds than that He recognized the civil rights of the Roman government and the duty of every Jew in Palestine to perform his civil obligations. He declared two sets of obligations, and He commanded both to be observed: "Render unto Caesar the things which are Caesar's; and unto God the things that are God's" (Matt. 22:21).

Christ's Attitude toward Taxes

Another incident, recorded in Matthew 17, emphasizes His recognition of civic obli-

*Delivered before the student body of the Moody Bible Institute on July 3, 1936, in celebration of Independence Day.

gations. When Peter informed the tax collectors that Jesus paid taxes, Jesus asked Peter, "Of whom do the kings of the earth take custom or tribute? of their own children, or of strangers?" (Matt. 17:25). The Romans collected custom taxes from tributary nations, not from their own citizens. Christ's intimation to Peter was that He was King of kings, and as the universal King, was exempt. But He had emptied Himself, made Himself of no reputation, and so long as they knew Him not, but considered Him as one of the Jews from whom tribute should be collected, Go, He said, catch a fish and pay them without argument. A clear recognition of a civil obligation.

Peter, trained in the Saviour's school, projects this idea still further when he writes in his first epistle, "Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well. For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men: as free, and not using your liberty for a cloak of maliciousness, but as the servants of God. Honor all men. Love the brotherhood. Fear God. Honor the king" (I Pet. 2:13-17). So far as I am able to remember, there is not a single passage in the Bible which would lead the most devout believer in the inspiration and authority of the Scripture, to refrain from performing all the duties required of a good citizen.

In my judgment, a Christian patriot is one who thoroughly believes in the atoning work of the Lord Jesus Christ; who holds that our Lord is the rightful King of kings, and that things will not be right with the world until He establishes His own kingdom with might and authority. A Christian patriot teaches and believes these things. He believes most heartily in personal salvation. But he also believes that while the King is absent in body from this world, His followers are to occupy until He returns. A Christian patriot is interested vitally, always and everywhere in human welfare.

Christian Patriotism Not Indifferentism

My observation leads me to believe that there are at least two extreme views held by professing Christians who would not agree with such a conception. One view, which is held by many on what they consider to be very scriptural grounds, is that Christians are pilgrims and strangers here, that heaven is our home. Therefore, they reason, a Christian should not participate in any way in the affairs of his country. He should not only refuse to bear arms, but he should refuse to vote and decline to have anything to do with any movement which looks to bettering the economic, moral, or physical condition of the community through the enactment of either reformatory or regulatory legislation. Their attitude apparently is that the Bible predicts that the world is getting worse and worse, and knowing this, assume that they are relieved of all obligations.

I think this attitude quite overlooks the spirit of all scriptural teaching. It is contrary to the practice of the most spiritually-

minded and influential Christian ministers throughout the ages. If there is a condition in any community which is leading boys and girls into habits which break down their morals and make them victims of bad habits and ruin health and all spiritual apprehension, a Christian can scarcely say, "Am I my brother's keeper?" and neglect undertaking the protection of the weak and helpless. Christian patriotism has not only a foundation of personal faith in Christ as a Saviour, but is a vigorous protest against every sinful way. A Christian patriot will hold up to the community the highest conceptions of personal and community righteousness. He will undertake to bring down condemnation upon the heads of evildoers, guilty of wrongs against the community, as well as point out the way of moral and civic righteousness.

A Christian patriot stands against all that is evil. Those who feel that as Christians they should refrain from all patriotic obligations, should read the history of civilization from the time of Christ to the present and note how God has transformed nations through the spread of the gospel. Wherever the Bible has gone and first conquered individual men, those men have placed the stamp of their character upon government. These men may have been good citizens before, but when Christ entered their hearts, they became something more. Regenerated, their bodies became the temples of God's Holy Spirit. Then they poured out a stream of Christ's ideals for human relationship, like a stream of living water, into every aspect of the life of their respective communities.

Christian Patriotism More Than Social Service

I suggest another group who take an extreme position. Their position in my opinion is more dreadful than those I have just discussed. Perhaps it can best be illustrated by an incident I observed recently. It was at a conference of ministers. A very prominent clergyman said, "I formerly preached individual salvation. I no longer do so. I used to ask men to come forward in meeting and confess their sins and accept Christ as a personal Saviour. I no longer do this. Now, when I ask men to become Christians, I ask them to love their neighbors and be good citizens. I preach a straight social gospel. How can I ask men to live according to the ideals of Christ, when their employers require them to work seven days a week at wages scarcely sufficient to meet even the humblest family living expenses, when their employers travel in the most palatial yachts, drive the most expensive cars, and maintain stables where the horses are better provided for than are his employees?"

He went on to say that he believed the preaching of personal salvation had isolated Christians from the needs of humanity, and that he believed that if Christ were on earth today, He would not make so much of personal sins, and would attack the social order. He represents that group of ministers and others who believe that the elevation of the race will be the product of reformatory and regulatory legislation; that humanity is naturally good and only needs better environments.

Groups identified with this view are most prominent at this time in promoting re-

formatory legislation, some of which is entirely commendable. But the dreadful aspect of this attitude is that it overlooks or rejects the fundamental fact of a fallen humanity. I am firmly convinced that the primary cause for the present downward move morally, economically, and spiritually, is that such a large element of the Church has turned to the preaching of the social gospel, and neglected to stress personal salvation through faith in the redeeming work of our Lord Jesus Christ.

What Christian Patriotism Is

True Christian patriotism, in my opinion, lies between these two extremes. It rests on personal faith in Christ. This is essentially fundamental and primary. It looks to the time when the absent Lord will return and set up His own kingdom in righteousness on the earth. But he also recognizes that every Christian is a lover of humanity and of every member of the human race. He will not permit the godless, the theological liberal, or the crafty politician to manifest more concern for his neighbor's welfare than he as a Christian patriot will manifest.

A Christian patriot is the temple of the Holy Ghost. Jesus said, "He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water" (John 7:38). A Christian patriot is such a fountain. The God of love not only lives in him, but overflows through him. He seeks the good and highest welfare of those nearest to him and those farthest away. Because of his denunciation of personal sin and public wrong, men may hate him, but he loves his enemies and does good to all men. He is not only willing to endure hardness for righteousness' sake, as a good soldier, but if need be he is willing to die for his convictions and for the protection of the weak. Christian ideals and Christian truth are worth more to him than life itself. Wherever he goes, whether it be private life or public relationships, a Christian patriot takes Christ.

One final thought. I read to you a moment ago the words of Peter, "Honor the king." Republics with legislative bodies chosen by the people were unknown when Peter wrote. America has no king in a single person. But we have a king in our form of government. Every man and woman who votes is sovereign. We who as citizens own the ballot boxes, are kings and we rule. If our government is corrupt, it is first corrupt at the ballot box where each American can express his sovereign rights. The admonition, "Honor the king," is for today as well as yesterday. Translated into terms of American political practice it is, "Honor your obligations to your citizenship."

A Christian patriot, therefore, in my opinion, is one who having yielded himself wholly to the Lord Jesus Christ for both salvation and service, undertakes by personal righteousness, by word of testimony and dependence on the power of the indwelling Spirit of God, to promote the ideals of the Lord Jesus Christ in every department of life both public and private, and to reveal His love by both word and act. It is a Christian patriot's duty to "occupy until he comes," and press the claims of Christ upon every conscience and in every circumstance.

The Bible's Testimony to Its Own Inspiration*

By Rev. James M. Gray, D.D.

THE title at once raises a question and awakens a challenge. Why should the witness of the Bible be accepted as to its inspiration? Is it not reasoning in a circle to do so? Is it not like accepting a man's own testimony that he tells the truth about himself?

To this we reply that had we sufficient evidence outside of the man himself that it was his habit always to tell the truth, we might then reasonably believe him even when he spoke about himself.

And this is the case for the Bible. The evidence of its credibility as to matters of fact is beyond controversy, and growing stronger with every decade.

It is not the province of this address to go into that; but on the assumption that the Bible may be believed upon other matters, it is fair to assume that it may be believed about itself.

I

The Bible's Own Testimony

To begin with the Old Testament, the late Dr. James H. Brookes is sponsor for the statement that the phrase, "Thus saith the Holy Ghost," or its equivalent, is used at least two thousand times in the Old Testament. To be sure this is an evidence of revelation rather than inspiration, and there is a strong difference between the two. As Dr. Chalmers puts it, the one is the influx, the other the efflux. One is divine information communicated by God to men, and the other is divine information communicated by God *through* man to other men.

But when the phrase occurs two thousand times in a writing no larger than the Old Testament, it approaches inspiration so closely as to be almost identical with it.

Therefore, we are not surprised to find the author of the Epistle to the Hebrews (9:6-8) declaring the Holy Ghost to be the one who caused the directions for the Tabernacle services to be recorded in Leviticus. When we reach the work of David, perhaps the second most voluminous human author of the Old Testament, he says explicitly, "The Spirit of the Lord spake by me, and his word was in my tongue" (II Sam. 23:2).

And our Lord Himself confirms this statement. In Matthew 22, when the Pharisees in reply to His question said that Christ was simply the son of David, He inquired, "How then, doth David in the Spirit, call him Lord if he is his son?" In other words, Psalm 110 containing those words of David was inspired of God, according to Jesus Christ, and if so, were not his other psalms likewise inspired? It is of still another psalm that Peter speaks in Acts 1:16, when urging upon the apostles a successor to Judas. "Men and brethren," said he, "this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus." It is Psalm 41 that is in question here.

*Reprinted with permission of the Bible Conference Committee, Philadelphia, Pa.

The early Church had no hesitancy in ascribing the Second Psalm to the Holy Spirit in the same way, testifying that God "by the mouth of thy servant, David, hath said, Why did the nations rage?" (Acts 4:25). Psalm 95 is similarly identified as to its divine authorship in Hebrews 4. At the third verse we have, "Even as he (the Holy Ghost) hath said"; at verse 4, "For he (the Holy Ghost) hath said"; at verse 7, "He (the Holy Ghost) again defineth a certain day, saying in David," etc.

Testimony of the Prophets

And the books of the prophets are declared to be inspired in the same manner as the Psalms. For example, in Acts 28:25 Paul says, "Well spake the Holy Ghost by Isaiah the prophet," and then follows a quotation from Isaiah. In Hebrews 10:15, it is written, "And the Holy Ghost also is a witness to us; for after that he hath said," and then follows a quotation from Jeremiah.

But not to go further into detail, we find such general statements of the inspiration of the Old Testament as those in I Peter 1:10, 11; II Peter 1:21, and II Timothy 3:16.

In the first-named, we read that "the prophets inquired . . . what, or what manner of time, the Spirit of Christ which was in them did signify when he testified beforehand the sufferings of Christ and the glory that should follow?"

Here is a clear witness that it was not so much the prophets themselves who recorded these predictions about the first and second coming of Christ, but the Holy Spirit who recorded them through the prophets. And indeed the latter were so far from understanding the nature and meaning of what they wrote, that after it was recorded by them, they began to study it for themselves.

The second passage tells us that "no prophecy ever came in old time by the will of man; but men spake from God being moved by the Holy Ghost."

It is capable of proof that "prophecy" in this case means written prophecy, and that the word is not limited to the prediction of events, but includes whatever God has caused to be recorded without reference to the element of time.

II

New Testament Evidence

But thus far we have been dwelling on the inspiration of the Old Testament only, and yet if that is inspired it almost goes without saying that the New Testament must be inspired also, because it is the later and more important revelation of the two.

The opening verses of the first and second chapters of Hebrews warrant our saying this, which read: "God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son . . . Therefore, we ought to give the more earnest heed to the things which we have heard."

Furthermore, the New Testament writers were especially qualified for their task. The Holy Ghost would teach them all things and brings all things to their remembrance, Christ said. He would show them things to come. They were promised inspiration of the most absolute character as to what they should speak on certain occasions when their words would be but limited and temporary. How much more likely therefore that they would receive it for what they should write when it was to cover the whole range of revelation and to last forever (Matt. 10:19, 20; John 14:26)?

It may be added that the New Testament writers directly claim inspiration. In Acts 15:23-29, James says, "It seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things." This is a very clear affirmation that the Holy Ghost is the real writer of the letter to the Gentile churches which then follows.

In Ephesians, Paul speaks of the mystery of the Church, "which in other generations was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit." This revelation was incident to its recording by one of these same apostles in this letter.

Again in II Peter 3:2, the apostle places his own words on a level with those of the prophets of the Old Testament, and in verses 15 and 16, he does the same with the writings of Paul, classifying them as he does, "with the other scriptures."

III

Having now produced the direct evidence of the Bible to the inspiration both of the Old and New Testaments, there arise certain questions to be answered.

What Is Meant by Inspiration?

To this we can only say that it is an endowment of the Holy Spirit coming upon the writers of the Old and New Testaments, directing and enabling them to write those books free from all error. And to this we must add that it is unique in the sense that it came on no other men, at no other time, and for no other purpose.

It is not human genius, in other words, which is a *natural* gift to *some* men; neither is it spiritual illumination, which is a *spiritual* gift in a greater or less degree to *all* regenerated men. Inspiration is different from either of these things.

Its mode is inscrutable. We do not know how the Holy Spirit operated on the minds of the human authors to produce the books, any more than we know how He operates in human souls in regeneration. We simply accept the one mystery, as we do the other, on the testimony of the Word of God and of that experience which appeals to faith. "The wind bloweth where it listeth, and thou canst not tell whence it cometh, and whither it goeth; so is every-one that is born of the Spirit." And so, it may be said, is every one who has been inspired by the Spirit to record God's Word.

Are the Translations Inspired?

If not, what practical value has the Bible for us, inasmuch as the originals have long since perished?

Inspiration is limited to the original autographs and does not apply in the same sense to the versions or translations. Nevertheless the science of biblical criticism has given us in our English translation, the Revised Version for example, that which for all practical purposes is the very autographs of the inspired writers.

To illustrate the point, take the Declaration of Independence. How many of us have ever seen the original document? How many know whether it still exists? And yet if it were destroyed or lost, how many of us doubt that exact copies of it are to be found in all our school histories and in the libraries of other nations?

As a matter of fact, the opponents of plenary inspiration have never set much value on any argument growing out of the fact that we do not possess the original documents. Builders do not drive piles into the earth if they never expect to touch bottom, and biblical critics would not dispute about the Scripture text, and minutely examine the history and meaning of single words if at the end there were no close approximate to an absolute. As Dr. George H. Bishop once said, "Our concordance every time we take it up, speaks loudly to us of a once inerrant parchment."

Is Every Scripture Inspired?

Our answer is first, that "all scripture is given by inspiration of God." That is what the Bible itself says, and "all scripture" includes the historical books as well as the others.

The data of the historical books indeed, might have been obtained from natural sources, but what about the guidance of the writers in the selection and narration of those data?

The record of the creation, the fall, and the deluge as given in Genesis compared with that record unearthed by the excavations in Bible lands, ought to satisfy us on this point. The puerility and grotesqueness of the latter in many cases, bear sad evidence of the human and sinful mould through which they ran, and show the need of a higher and holier power than man to lead him out of the labyrinth of error into the open space of truth.

Furthermore, the historical books are in some respects the most important in the Bible, since they afford the basis for all its doctrinal teaching.

Paul emphasizes this in I Corinthians 10:6-11, where, referring to the Old Testament history of Israel, he says, "Now all these things happened unto them for examples; and they are written for our admonition upon whom the ends of the age are come."

Thus without going further, we may say with a distinguished American theologian, that "it is impossible to secure the religious infallibility of the Bible, if we exclude Bible history from the sphere of its inspiration."

Does Inspiration Extend to the Words?

In other words, there are some who concede the plenary inscription of the Bible and the whole Bible for that matter, the

historical books as well as the other books, but they limit it nevertheless to the thought rather than the words which express the thought, to the substance but not the form.

To this we take exception. As the late A. J. Gordon once said, "To deny that the Holy Spirit speaks in Scripture is an intelligible proposition; but to admit that He speaks, is it not impossible to know what He says except as we have His words?" That is to say, men think in words, and the more important the thought the greater the care to find words in which to express the thought. The two are inseparable—the thought and the word—as much so "as the sun and its figures, or a tune and its notes," or the sun and its light.

The Bible plainly teaches that inspiration extends to its words. God said He would be with Moses' mouth and teach him what he should say (Exod. 4:10-12). We have before quoted David to the same effect, that God's word was *in his tongue* (II Sam. 23:1, 2). Jeremiah testified that the Lord said unto him, "Behold, I have put my word in thy mouth" (Jer. 1:6-9). Peter said, "No prophecy ever came by the will of man," which seems to preclude the independent operation of the writer's thought, and to focus the fact of inspiration on his words written. In the New Testament, Paul very particularly distinguishes between the "things" or the "thoughts" which God gave him and the words in which he expressed them, claiming inspiration for both (I Cor. 2:12, 13).

In Galatians 3:16, he employs not merely a single word, but a single letter of a word as a basis of an argument for a great doctrine, saying, "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as on one, and to thy seed, which is Christ."

The author of the Epistle to the Hebrews bases a similar argument on the word "all"

in 2:8; on the word "one" in 2:11; and on the phrase, "yet once more" in 12:26, 27. In the last instance he is quoting the prophet Haggai through whom God says, "Yet once more, I shake not the earth only, but also the heaven"; on which he comments by saying: "And this yet once more, signifieth" so and so.

But perhaps the most unique argument for the inspiration of the very words of Scripture is the relation which Jesus Christ bears to them. He tells us that He Himself was inspired as to His words, and He uses the Scripture as though those who wrote them were inspired as to their words.

As to Himself He says: "The Father gave me a commandment *what I should say and what I should speak*" (John 12:49). As to the other scriptures, we find Him overcoming the tempter in the wilderness by three quotations from Deuteronomy, without note or comment except, "It is written." As Adolph Monod says: "I know of nothing in the whole history of humanity, nor even in the field of divine revelation, that proves more clearly than this the inspiration of the Scriptures. Jesus Christ, the Lord of heaven and earth, calling to His aid in that solemn moment, Moses His servant! How can we explain that spiritual mystery, that wonderful reversing of the order of things, if, for Jesus, the words of Moses were not the very words of God?"

What about Difficulties?

I admit that there are difficulties in the way of accepting all that has been said. Supposed discrepancies in the text will be quoted; supposed contradictions between the teachings of the Bible and the facts of science; variety in style among the different writers; various readings of the manuscripts extant and other things.

But two or three general replies may be made. In the first place, there is no difficulty that can be named today, that has not been known, examined and amply met ages ago. Moreover, with the lapse of time these difficulties have not increased but lessened. This is notably so as to the supposed contradictions of science and discrepancies of the text.

I may say also without, I trust, unduly speaking of myself, that I have personally and carefully examined every difficulty that has been named, and am satisfied that all of them are slight in comparison with the difficulties that must present themselves to any other view of the Bible, or of its inspiration, whatever.

Therefore I covet the privilege of concluding with a concrete testimony of the General Assembly of the Presbyterian Church of America. At its august gathering in the city of Washington, D.C., many years ago, it put forth this declaration, which deserves to be inscribed in letters of gold in the enduring stone of every church edifice in the world, or flashed forth in electric fire from every tower, or steeple, or capitol, or arch, namely:

"The Bible as we now have it, in its various translations and revisions, when freed from all errors and mistakes of translators, copyists, and printers, is the very Word of God, and consequently wholly without error!"

Upon that declaration I am willing to take my stand and to stake my life forever.

Manna

By Mrs. M. E. M. Evans, St. Augustine, Fla.

Do you know the glorious liberty of abiding in the Lord?

Have you learned the wondrous secret of feeding on His Word?

Do you satisfy your hunger with the manna from above?

Do you find your body strengthened and your spirit filled with love?

Do you realize the promise that the manna shall not cease,

'Til we reach the Canaan land of blessed, everlasting peace?

Oh! Brother, rise up early while the dew is on the ground,

While the honey and the oil in the manna may be found.

For we need the pure, sweet honey as the trials of life we meet,

And the oil to smooth the pathway 'neath our weary, stumbling feet.

For 'tis only in the morning e'er the daily cares arise,

That we'll find the pure, sweet manna, lying white before our eyes.

Let us therefore gather daily of this fresh supply so sweet,

'Til He comes in clouds of glory and we gather round His feet.

Christ and the Bible

By Rev. E. Adams, London, England

THE title "Word of God" is used both of the living and written Word, and this suggests certain resemblances between Christ and the Bible.

For instance, we have *verbal resemblances*. "I am that bread of life," said the Saviour; "he that eateth of this bread shall live for ever"; "Man shall not live by bread alone, but by every word . . . of God" (John 6:48, 58; Matt. 4:4), were spoken by Him of the written Word. The living Word is "able also to save them to the uttermost that come unto God by him" (Heb. 7:25), and we are exhorted to "receive with meekness the engrafted word, which is able to save" our souls.

Further, Christ and the Bible are both *divine and human*. In what a remarkable manner were the deity and humanity of our Lord displayed at Sychar's well where the Son of man, wearied with His journey, asked for a drink of water from the woman, and then offered her the living water. And how human are the stories of the Bible, Joseph and his brothers, Boaz and Ruth, Paul's shipwreck. At the same time what wondrous and unfathomable depths of revelation are contained in such a book as the Epistle to the Ephesians!

And again, the living and the written

Word resemble each other in that while both are *Jewish*, both are *universal*. Our Lord was a Jew, of the royal line; but He is the Saviour of the world. The Bible, on its human side, is an Eastern book, written in the East by Jewish penmen, but its great theme of redemption is universal in its scope and appeal.

The Bible is the Book of the Christ. He is its center, its heart, its life, its glory. The Old Testament points in promise and picture to a coming Deliverer. In the Gospels we are face to face with the One who was to come. In the Acts we see the power of the same Person operating from the unseen world in and through His disciples by His Spirit. The epistles contain the risen Lord's doctrines and precepts fully developed. The Apocalypse gives us the program of events to take place at the revelation of Jesus Christ.

What does Christ say about the Bible? He stretched one arm, as it were, over the whole of the Old Testament Scriptures, and set upon them the seal of His divine authority. Of them He said, "They are they that testify of me" (John 5:39). And speaking to the religious unbelievers of His day, He said, "Had ye believed Moses, ye would have believed me; for he wrote of me." He declared that He fulfilled the

Hebrew Scriptures concerning the Jewish Messiah. The weapon He used against the tempter was, "It is written." "Have ye not read?" is His answer to the criticisms of His opponents.

The Old Testament was Christ's library and armory. His speech was full of its sentences. And His attitude toward the Old Testament is one great reason for Christians' revering it. "Do we believe the Bible?" is really "Do we believe *Christ*?"

And the Lord Jesus stretched the other arm over the New Testament. Just before His death He promised His apostles further teaching. That further teaching we have in the Acts, the epistles and the Revelation. The whole of the teaching of the New Testament is the teaching of one mind, the mind of Christ. The apostles assert that it is Christ who directs and teaches still. His teaching as given in the Gospels includes the substance of all the doctrines in the epistles. His utterances are like chapter headings which are written out in full by His apostles under the direction of His Spirit.

The believer possesses the key to the Book—Christ Himself. The living Word and the written Word bear witness to each other. Happy is he who rests his soul upon the Person and the Book.

What the Bible Means to Me

By Rev. M. E. Ritzman, Ph.D., Reading, Pa.

ONE of my earliest recollections is the sight of my dear old Christian grandmother as she sat by the hour in her rocker, reading her old German Bible and praying. She it was who persuaded me to read the Bible through for the first time when I was a boy of only thirteen or fourteen. And one of the most precious memories I have is that of father and mother sitting down after the day's work was done, to pore over some pages of the Bible before they knelt in prayer. Very early I learned that I must never in any way mutilate or destroy a copy of the Holy Bible. In spite of much teaching that has come to me with the opposite tendency, that feeling of reverence has never left me. What then does the Bible mean to me?

The Bible reveals to me my sins and shortcomings. In the light of the countenance of Jesus Christ as seen in this Book, my secret sins become obtrusive and I see my own righteousness as but filthy rags. Let any one sit down and contemplate the glory of the Lord as unveiled in the Word of God, and he will find his own inglor-



Mr. Moody's Bible

ious life beginning to depress him by its ugly presence. When Isaiah had gazed upon the Lord "high and lifted up," he cried, "Woe is me! . . . for I am a man of unclean lips." When Simon Peter looked upon the face of his Lord, he cried out, "Depart from me; for I am a sinful man."

Where This Book Differs

Here is where this Book differs from other books. You may read a very powerful

novel, but it does not expose you. There are no shafts of revealing light that pierce down to your soul and expose the hidden uncleanness. Neither does the theater or movie expose you. The theatre, movie, and novel show you life as it is (and often life at a very low plane), and not life as it might be. They portray realities and not idealities. We shall never discern the uncleanness in our own lives by gazing on the filth without. The only way to reveal dirt is by a background of purity. "Our secret sins" are seen "in the light of thy countenance" (Ps. 90:8).

I need this Book as a touchstone to keep before me the highest ideal that life can give. I need steady, constant contact with the Bible to create, intensify, and develop right ideals of life. For in this Book there is unquestionably the loftiest teaching concerning the loftiest life. Here we have the unveiling of the ideal life. Character is the product of ideals. Ideals are creatures of ideas. "As a man thinketh in his heart, so is he." Every evil act is the result of wrong ideals cherished or tolerated. Every noble impulse springs from right

ideals believed in and expressed. The Bible presents the only perfect ideal of life, not only in precept, but in the person of Jesus, our Lord. But it does vastly more; it points the way to the source of power to live the kind of life it sets forth.

The Bible reveals to me the man that I myself may be in Christ Jesus my Lord. It reveals to me what I may be when I shall fulfill the purpose of God for my life. It shows to me the dignity and nobility in which I may be clothed.

"Take your New Testament. Follow its unveilings of the man you may be. Follow it slowly, hint by hint, line by line. It will show you august dignities in Christ Jesus your Lord. And when you have from its pages fashioned your image and looked into the depths of its significance, you will find two things stand out in most obtrusive clearness. You will find that the character of the man you may be is most spacious and gracious. It has height and it has breadth. The vertical reach of it lays hold on God in intimate and vital fellowship. The horizontal reach of it lays hold of man in kindly affinities, sacrificial kinship, tender grace and compassion, reaching out even to the very ends of the earth. Put it all together and you will be overwhelmed by the alluring glory of the man you may be in Christ Jesus our Lord."

The Bible shows me the man I may be, by revealing to me the face of God in the face of Jesus Christ. Here I gaze upon His holiness until I am dazzled by the radiant whiteness of His life; then He tells me to be holy, even as He is holy. This Book shows me His love, until the light and warmth of that love compass me about with the glory of the summer sun, then it tells me to love my fellowmen as

He loved me and I am humbled into the dust. Complete personal devotion to God was Jesus' standard for Himself. Utter personal devotion to Himself as God's representative was and is His standard for His disciples. Everything is to be surrendered to Him as He surrendered everything to God. He gave sin no quarter. He made war against it. And I am to be like Him in my hatred of all wrong and evil and uncleanness.

And this Jesus who never became impatient, who was never worried, who was always serene, calm, unruffled, tells me to live that kind of life too. The helper of the poor He was, the friend of the sinner, the brother of the sufferer, the comfort of the sorrowful, the healer of the sick, the up-lifter of the fallen, the lover of men, the redeemer of woman. All this He was, and all this I am to be in Him. But how can I? The demand is too high. The requirement is unattainable. The whole thing leaves me crushed in the dust. Does it? No, thank God! He comes to me with the promise, "My grace is sufficient for thee: for my strength is made perfect in weakness" (II Cor. 12:9). Though the radiance of His glory dazzles me and blinds me with its holiness and purity, I shall be like Him. Yes, I shall be like Him, for I know that when He shall be manifested I shall be like Him, for I shall see Him as He is. "And every man that hath this hope in him purifieth himself, even as he is pure" (I John 3:3).

The Book That Inspires

And what shall I more say? For the time will fail me if I tell of how the Bible helps me in the hour of temptation, and whispers to me a message of cheer and

comfort when I am discouraged. When I have lost my way, the Bible is a safe guide. When I suffer in lonely solitude, it is a cool, soft hand resting on a fevered brow. It is an anchor sure and safe. And I cannot begin to tell of the inspiration this Book is to me. When some one asked Mr. Moody, "What makes you think that the Bible is inspired, Mr. Moody?" he promptly replied, "Because it inspires me." That's it. Of all the hundreds of books we may read and study, none of them can so touch and help and lift up and inspire us to do and to be our best. No matter what hour of the day or night, no matter what the circumstances, whether in sorrow or joy, this Book comes to me with its message of cheer, comfort, helpfulness, and inspiration. This old Book "is a lamp unto my feet, and a light unto my path" (Ps. 119:105). Almost daily some fresh experience strengthens my conviction of its more than human wisdom. Although I do not always catch its meaning, to me it is the voice of God, encouraging, exhorting, warning, guiding.

What a priceless heritage we have in the Holy Scriptures! Obsolete? No, the Book is old, but not obsolete. The multiplication table is old, but it is not antiquated. The law of gravitation is not a new thing under the sun, but the stars still obey it. The Bible is old, but it is still a light to men's paths and a lamp to their feet. Alone of all the literature of the world, the Bible presents principles and ideals for meeting the mighty social and moral problems of our times. It is the freshest, the most timely book, of the world. Like a live electric wire, touch it anywhere, and it responds with vibrating power. Outgrown the Bible! Never yet have we grown up to it!

The Greatness of God's Love*

By Rev. W. S. Bowden, Villisca, Iowa

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.—John 3:16.

THIS well known verse is the cream of the gospel, "the gospel in miniature," "the epitome of the gospel," the glad tidings "in a nutshell." It is a divine picture of the wonderful love of God, graciously painted by the blessed Son of God. There has been nothing ever said like this in all the world's literature.

As we dwell upon the amazing love of God, let us consider (1) the object of His love; (2) the gift of His love; (3) the fruit of His love.

The Object of His Love

Whom did God love? "The world." While there was nothing in the world to deserve the love of God, but much to repel it, nevertheless, God loved the world. He loved an ungrateful, hostile, dead world.

*Selected for publication in Evangelistic Sermon Contest.

He loved a judgment-bound world which ignored Him. He still loves a lost world.

"For the love of God is broader
Than the measure of man's mind;
And the heart of the Eternal
Is most wonderfully kind."

The fact that God loved the world does not signify that He approved the conduct of men. Rather, He had benevolent feelings toward them, and was earnestly desirous of their happiness in spite of their shameful conduct toward Him. It will help us to realize the greatness of God's love if we bear in mind this comment made by Dr. Albert Barnes:

"God hates wickedness, but still desires the happiness of those who are sinful. A parent may love his child and desire his welfare, and yet be strongly opposed to the conduct of that child. When we approve the conduct of another, this is the love of complacency; when we simply desire his happiness, this is the love of benevolence."

Oh, think of the wonderful love of God! He loved the world. He still loves the world. He loves all the people in the world. He loves the whole world. God's love is universal, all-embracing. Salvation is for the ignorant as well as for the cultured. Through God's love, salvation is offered to all people of all nations, of all ages. Yes, salvation is proffered to every person under the sun. See how illimitable God's love is, and how unconfined. Oh, it amazes me to think of this wonderful love of God! The love of God has been compared to the ocean. It is fathomless, immeasurable, illimitable, inexhaustible; but unlike the ocean, it has no bounds.

Proof of God's Love

Many passages of Scripture which declare the universality of God's love come to my mind. "He died for all" (II Cor. 5:15); "Who gave himself a ransom for all" (I Tim. 2:6); "That he by the grace of God should taste death for every man" (Heb. 2:9); "For the bread of God is he which cometh down from heaven, and giveth life unto the world" (John 6:33);

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He "spared not his own Son, but delivered him up for us all" (Rom. 8:32).

There is something you cannot find in this wide world—a human being whom God does not love. Of course, God loves those who are obedient to His will. But never make the mistake of supposing that God does not love the disobedient. In His very nature God is love. He loves the sinner. "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5:8).

No matter how great a sinner you may be, God loves you and Christ died for you. Let this much be forever settled in your mind: God loves you. Do not make this love conditional and uncertain. God's love toward us does not depend on our love toward Him. God does not love us because we are good, but because He is good. Because God loves the world, He loves you and He loves me. The greatness of God's love is seen in the object of His love—a rebellious world.

The Gift of His Love

It is a truthful saying that love is measured by the gifts it presents and the sacrifices it makes. In the light of this truth how great is the love of God! To redeem man God gave His Son, His only-begotten Son! He gave Him as a sacrifice. The gift was unmerited. "All our righteousnesses are as filthy rags" (Isa. 64:6). Yet God gave His Son, and Jesus went to the cross and gave His life for us.

No more costly gift could have been given! God's only-begotten Son is the price of man's redemption. We know something of what it meant to fathers and mothers during the World War to give up their sons at the call of the nation. It meant more than tongue could tell for them to lay their lives upon the altar of a nation's need. It is a picture of the sacrificial love of God. God loved His Son with an unutterable love, yet He loved the world so much that He gave His Son in sacrifice upon Calvary's cross that lost mankind might be saved. If you would know the greatness of God's love, go to Calvary.

The story is told of a child who had been taught to think of God only as a stern judge. One day in her father's printing office she picked up a scrap of paper, and found on it these words, "God so loved the world that he gave . . ." The other words of the verse had been torn off. The girl had no idea of how the whole verse read. What she did read was quite a revelation to her. She did not know what God gave, but it made her think of God in a new light to know that He had given something. It brought great joy to her heart.

The giving of God's Son was the giving of Himself. The love that prompted the greatest of gifts was so great that it seems impossible to express in words its greatness. "God so loved . . . that he gave." That little adverb "so" speaks volumes. The intensity of the Father's love is by no means fully appreciated.

A parent's love for a child is the strongest illustration we have of God's love. God loved His Son more than an earthly parent loves a child, yet "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." What a wonderful gift! What marvelous love!

The Fruit of His Love

Eternal life! Eternal life! Eternal life!!! "That whosoever believeth in him should not perish, but have everlasting life." This probationary life is short at the longest. But eternal life is in the promise of God. "And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life" (John 5:11, 12).

This life, though begun through faith, by the engrafting of that word which is "living and powerful" and which "liveth and abideth forever" within the Christian's soul, is not yet revealed in all the glorious plenitude of its future perfection. So we read, "When Christ, who is our life, shall appear [in His second advent glory], then shall ye also appear with him in glory" (Col. 3:4).



Rev. W. S. Bowden

Who enjoys this everlasting life? The text reads, "That whosoever believeth in him should not perish, but have everlasting life." "Whosoever"! Someone asked a little boy the question, "What does the word 'whosoever' mean?" The little fellow answered, "It means you and me and everybody else." Thank God for that word, *whosoever*. That takes in you. It takes in me.

Richard Baxter is reported to have said that he was mighty glad that the word "whosoever" was used. These are his words: "I am thankful the verse does not read, 'There is mercy for Richard Baxter.' I am so vile, so sinful, that I would have thought, had it read that way, that it must have meant some other Richard Baxter; but this word 'whosoever' includes all the Baxters that ever lived."

Do You Believe?

"That whosoever believeth in him should not perish"! Be sure you get that word "believeth." Do you believe? You can believe. There is no good reason why you should not believe. Do you say it is too good to be true? But it is true. This great verse packed full of the gospel, does not say that whosoever is worthy, or moral, or

respectable, or rich, or honored, or wise. No! Thank God for these words, "whosoever believeth." That means you, if you will only believe. God grant that you may put unbelief far from you. Cry out, "Lord, I do believe."

Is it not quite clear in your mind what it is to "believe" in Jesus? What does the word mean in ordinary speech? When you believe in a physician you put your confidence in him as a physician. You put your case into his hands. When you believe in a banker you are willing to trust him with your money. To believe in Jesus Christ is to put confidence in Him as to what He claims to be. He offers Himself as Saviour from the guilt, the power, the penalty of sin. He bears credentials from God the Father. He is divinely anointed and divinely appointed.

The infinite gift of eternal life is withheld from unbelievers. Reject the atonement, and there is no hope for you. Reject or neglect the only Saviour whom God has provided for you, and you are lost. Accept the gift and be saved.

My friend, do you think lightly of God's way of salvation because it appeals to you as being too cheap? I shall never forget a little incident I heard related when I was a youth. A preacher had gone down into the coal mine during the noon-hour to tell the miners the simple gospel story. On his way back to the shaft the preacher asked the foreman what he thought of God's manner of saving men.

"Oh, it is too cheap. I cannot believe in such a religion as that."

Without immediately replying to this remark, the preacher asked this question, "How do you get out of this place?"

"Simply by getting into the cage," was the reply.

"And does it take long to get to the top?"

"Oh, no; only a few seconds."

"Well, that certainly is very easy and simple. But do you not need help to raise yourself?" asked the preacher.

"Of course not," replied the miner. "As I have said, you have nothing to do but to get into the cage."

"But what about the people who sunk the shaft, and perfected all this arrangement? Was there much labor or expense about it?"

"Yes, indeed; that was a laborious and expensive work. The shaft is a thousand feet deep, and it was sunk at great cost to the proprietors; but it is our way out, and without it we should never be able to get to the surface."

"Just so," said the preacher, "but when God's Word tells you that whosoever believeth on the Son of God hath everlasting life, you say, 'Too cheap,' forgetting that God's work to bring you and others out of the pit of destruction was accomplished at a great cost, the price being the death of His only begotten Son."

Daniel 12:3

By Frederick Erdman, Philadelphia, Pa.

Like stars which sprinkle endless space

And dial time's eternal race,
They too shall shine who many win
To Christ, blest Saviour from all sin.

Impounded Power

By Olaf Brostrom, Kansas City, Mo.

“WHAT do you think of the Bible?”

I asked the question of my friend, the engineer, as we sat one evening looking out over the Missouri valley where was being built the largest earth-work dam in the world. The core wall was complete except that the thin sheet steel piling had not been driven across the main channel of the river. The sandy fill was stretching from flanking bluff to terraced slopes down to the river, and from the opposite slopes to the far side flanks under whose haunches burrowed the tunnel builders. The downstream railway trestle was nearly covered in by the gravel being piled up for the dam-toe. The giant dredges in the ever broadening water area were swinging slowly to and fro as their cutter-heads dug in and sent the silt through the snake-like pipe line to build, grain by grain, toward the crest. After all, the dam's gigantic dimensions seemed but a frail bulwark against the power of the waters to be impounded in back of its earthy materials.

Mr. Boyd did not answer my question promptly. He gazed wistfully out over the activity. His mind may not have been in Fort Peck at all. I framed the question again.

The Bible a Dam

“What do you think of the Bible?”

After what seemed to be a long period, in which I watched his face change from its long distance contemplation and become wreathed in his inimitable smile, he began speaking slowly.

“The Bible is like a dam—is a dam thrown athwart the flow of time,” he said. “It was built when men believed in talking directly with God. Its core-wall is founded in the deeps that exist before life. It rests on a strata stripped to truth. Its materials are living sections through life, and men find all things in its makeup. Its haunches spring from the eternal beginnings on the one side, and rest against the end of human time on the other. Its toe and heel are of things material, birth, death, with the vicissitudes of life in between. Its crest aspires to heaven and lifts itself to things spiritual, above bread and butter, above physical prowess, above soaring mental achievements, to God. It gives promise of a new life after the old one is done, even as this dam before us gives promise of a new life of fragrant verdure to this arid valley.”

I sat there in surprise. I had not expected such an answer to my question. And I thought, “Doubtlessly, this dam, because of its piled up waters, will make of this dry area a fruitful country.”

As if translating my very thought, Mr. Boyd continued:

“Men, learning to tap the living waters pent up within the Bible's covers, have found new lives—and life in abundance—dry existences turned to flowering usefulness. They have found anchorage in times

of storm. Men have fought and bled and died for the Bible; and too, died because of it.”

“There have been casualties even on this job,” I mumbled.

The Up-stream Side

Without seeming to note my mumbling, Mr. Boyd carried on:

“The Bible's upstream side holds the ever vigorous waters of life, the impounded flow of the ages, from the rains from overhead, from the snows of the mountainous pre-dawn of history. Always seepage and absorption must have taken their portions of the waters. But these spread benefits in unseen places. Then there must have been untold losses due to leakages made by man in his eager scramble for self, his selfish desire to accumulate for his own; his willful destruction of that which he, in his near-sightedness, thought was not right; even as to this day we do the same, thinking, in our ignorance, that we are modern, intellectual and extraordinarily bright.”

“What do you mean?” I interjected. “That there are those who, like a Cortez, would destroy an entire Aztec civilization?”

“Yes,” said Mr. Boyd with a sad look fleeting across his countenance. “But rather, like a modern, unwitting Sanhedrin, plotting the removal of Jesus who was preaching as one with authority and whose preachments are still living within the pages of the Bible and exemplified in the lives of living men.”

I nodded, wishing him to proceed.

“Despite the strange admixture that is man, the Bible holds within its covers a living stream astounding in its fullness, an ever moving lake of waters surprising in its depths and awe-inspiring in its portrayal

Morning Hymn of Praise

By Rev. James H. Childs, Huntington, Mass.

My God, my Maker and my Friend,
On Thee do all my hopes depend.
By Thee my every need is met,
I know that Thou canst not forget.

Thy child Thou dost in safety keep,
Dost guard me kindly while I sleep.
Thou dost provide my daily food,
What Thou dost give indeed is good.

I thank Thee for the many friends;
On Thee alone my soul depends.
On Thee I cast my every care;
I know that Thou dost answer prayer.

What shall I render to my God
For all the blessings of His Word?
Oh, may my thanks and praises rise;
Accept my morning sacrifice.

Oh, when shall I Thy beauty see,
From all my sin forever free?
I'll listen to Thy blessed voice,
And always in Thy love rejoice.

of life as it was yesterday, is today, and probably will be tomorrow. Men look at the surface of the impounded waters and see the wisdom of the ages glittering there. Men dive deep into its passages and come up with differing reactions. Some dive never opening their eyes, and they see naught but the glow within their eyelids induced by the water pressures. Some dive with eyes closed, but open them below the surface and are startled by what they see. Some have their eyes open at all times and perceive wonders that are denied the others. Some seem to know what to look for, they find jewels there. Some, apparently, dive clumsily, for they but muddy up the waters that seemed crystal clear before they dived.”

The Down-stream Side

“What about the down-stream side?” I prompted when Mr. Boyd fell silent.

“The down-stream side of the Bible,” answered Mr. Boyd, “is green with commentaries, books about it, stories on it, expositions of it, development of its truths and an uncountable myriad of witnesses as to its power. Architecture graces it. Humanity glorifies it. Life itself bespeaks its wondrous verity.”

“Engineering had its opportunity because of it?” I ventured.

“Its down-stream side is ever being attacked by those who imagine that it would have been better to have had no such dam at all,” said Mr. Boyd. “Just as there are those who fight this project, this earthly dam, which we are throwing up here.”

“Aren't they like crawdads?” I suggested. “Successful in chawing through the silt and clay, but never nicking the core-wall, even though they'd flick their tails against it as many times as there are grains of sand in yonder dam multiplied by the national debt expressed in mills?”

Mr. Boyd smiled broadly at my helpfulness, but he remained silent.

No Spillway for the Bible

“Every dam must have a spillway. What about the Bible's spillway?” I asked.

“Curiously enough,” answered Mr. Boyd thoughtfully, “I do not believe that the contents of the Bible require a spillway. The waters of life do not flow until contacted by the minds of men, and then only when tapped by faith. Acts of men have stirred the waters. Agitation has sent waves pounding high enough to have even wiped out innocent lives. But never once has the Bible given symptoms of giving way. Those about it have fallen away and in their falling, it has appeared that the Bible weakened. But it stands yet today, and it will hold.”

“Dams often impound the energy for the production of power,” I suggested.

“And what a power is held inbound between the covers of the Bible!” said Mr. Boyd, with more enthusiasm than he usually puts into his comments. “All that is necessary is to raise the sluices and power flows

free. Turn the control gates and the current flows strong. Open the tunnels, for the supply is abundant. To those who are ready, the power comes naturally, and it means to their good and for the good of others. Some are not equipped to receive the power and could not use it. But the power is there if they could but make use of it. This dam here will have a potential of millions of horsepower. The energy will be there awaiting the demand. So it is with this other power."

I came near scoffing when I asked, "Do you mean that the dammed up waters of life, as you have called them, will flow, giving power, if one but opens up the Bible?"

As he delayed in answering I felt the urge to blurt out, "And what kind of

power?" But was restrained by that something which was such a part of his personality.

Mr. Boyd looked off into the distant hills with his expression changing as if he were watching for a rodman's signal. Then he spoke:

Power for Everyone

"Open the Bible at any point, at any page, and you will find a stream of power awaiting your perception. It will not always be direct current. It may not even be alternating current. It may not even be perceptible to you. But it may rush forth, overpoweringly. If then, you are but an open sluice-way, the waters will roll on past. If you are but an open switch you will never know the strength of the current.

If the blades of your turbine are set the wrong way, or the clearance is too tight, you will get but a froth as the waters surge on—no power, no action. But if you are tuned to the flow, the pressure of the power will move you until your insides stir from their lethargy and you'll feel no surprise at whatsoever miracle-like happening occurs."

I grinned, but instantly grew serious. Mr. Boyd was looking at me with an expression that drove all levity out of me. I felt that I had been told where this man got his calm, his balance, his powers that amazed us when there was necessity for action.

"Lend me your Bible," I almost shouted. "I am going to give this tapping business a serious try. I mean it."

And his was a happy smile as he handed me the Book.

Christianity or Chaos

By A. N. Stevenson, Chicago, Ill.

THE world is threatened with an economic system which has its roots in the brain-sick reasoning of an Austrian Jew of the mid-Victorian era. It is founded upon defeatism and despair. Its principles, as already carried out in Russia, mean the extinction of religion and of the rights of private property and common law, recognized from the days of primitive man.

With its practice in Russia we can have no quarrel, since Christianity recognizes the liberty of the individual as a priceless blessing, and if the Slavs desire to exchange the tyranny of Tsarism for the new tyranny of Stalin and his tiny group, that is their business. But the mischievous Third Internationale, not content with confining its blasphemies against the Father, the Son, and the Holy Ghost, is already actively engaged in subverting American morality and American institutions.

He must be blind who would refuse to recognize the atheism of American faculty and undergraduate life in so many prominent institutions of learning. He who views unmoved this steady attack in our schools and colleges, nay, even in the Church itself, must be singularly obtuse. For this disease, as disease it surely is, there must be an antidote and a treatment; a treatment as effective as Pasteur's lymph used against mad dogs.

The Moody Bible Institute cannot convert Russia; but it can restore to America that healthy trust in the God of our fathers, that righteousness which exalteth a nation, that sane recognition of law and order that must exist if we are to combat the Marxian poison which is working day by day to turn us from a free and happy people into the drugged despair of theory-addicts.

The Soviet group tolerates no other method of thought within their realm. Were

they actually in possession of the power they covet, the deluded followers of communism would be themselves in the grip of tyrants more terrible than those who graced Assyria. The whole age-long combat for human rights would begin its slow progress all over again. Chaos would rule the world.

Those who profess the Marxian doctrines are ruled by purely temporal and material considerations. Those who serve and support the Moody Bible Institute are grasping again the ancient Sword of the Spirit, before whose awful power Caesars sank into oblivion and the tyranny of thousands of crowned sovereigns over the lives and bodies of men has become as naught before the Cross of the Carpenter of Nazareth:

"The Christian banners forward go,
The Cross shines forth in rosy glow."

A Dream

By Bella Russ, Minneapolis, Minn.

I STILL dream of old Russia, as I recall my beautiful country. I remember happy people, quiet, clean, and decent, whether rich or poor, with homes and their pleasures, looking forward to Sunday or holiday—then to attend church, and afterward visit with relatives or friends. If I could only draw a picture of the Easter and Christmas of old Russia, the rich in their splendor, the poor in their cleanest! Oh, how happy we all were!

Oh, What a Change!

In Odessa, where I was born and reared, there were grand churches. How enchanting it was to watch the crowds returning

from church with God in their hearts, and thankful for even the poorest repast! None was afraid to praise God.

And now? No worship of God, no church, only fear in hearts. No friends on whom to count.

Today the poor people are told to work hard, because everything belongs to them. But let them ask for one extra pound of bread—then they will see that their lot is one of stark poverty. What a terrible price in suffering and starvation! And for whom? For the memory of Lenin, for iron dictator Stalin and his cohorts. Surely those rulers eat the best without depriving themselves. But they tell the masses, "We must econ-

omize in case Soviet Russia should be attacked and drawn into war by 'capitalist' countries. 'We' must save so that we shall have enough to fight with, feed our soldiers, and win a big war for communism and the Soviet Union." Yes, win a war. Maybe! But at what a cost! No one will ever know but the people who will have to fight, those who will be parted from their loved ones.

A Heartless, Hopeless System

Reds declare that Russia is a free country. Let some one say anything unfavorable toward his Soviet masters! He won't have a chance to defend himself in fair and open court. He will be tried and sentenced at

once—perhaps to death, or, if the state happens to be “lenient,” to many years in prison or long Siberian exile. The system in new Russia is heartless. If a person is only suspected of crime, he is “framed” and arrested immediately, to be dealt with as the state sees fit.

Men and women of the old days—those who are lucky enough to have survived—are not used to being so crowded as people are now. Three or four persons are crammed into one or two rooms and forced to use a community kitchen where one may find ten to fifteen families preparing their daily meals.

The best of that which Russia produces is sold to other countries, but the poorest and cheapest goes to the “comrades” and young children. When visitors from foreign nations come to visit Russia, Soviet representatives take them where it suits the officials the best, and not where the sightseers really want to go. Soviet author-

ities are afraid people will see too much dirt and poverty among the common citizens of the U.S.S.R.

In new Russia it is easy to be married and easier still to get a divorce. If any children are born to such unions, the government arranges to put them into institutions. There children are reared without the love and care of parents, and no mention of God or Church.

If some more fortunate youth are brought up at home, sometimes they hear about the old days. As children do, they repeat to others what they were told. For this—for revealing the truth—such children are shunned and their parents persecuted for talking to their offspring about God and the days before bolshevism. In the Soviet Union such “counter revolution” is the greatest of all crimes.

Harder Work; Less Food

The peasants of old in their little huts,

happy with more than enough food, were their own masters, with no one to tell them what to eat or how much. Work never frightened those people. “The harder we work, the better we find life.” That was the philosophy of the farmers.

Now things are different. They work much harder, yet have not enough to eat. Though there is plenty of food around them, they may not touch it. There is always an overseer to insure that the poor farmer does not take more than he is allowed, which is pitifully little. The poor strugglers know better than to try to take more than is allotted them, for they realize how harsh would be their punishment for such an act.

Such is life under the “glories of communism.”

Millions of people in new Russia are hoping for a complete change. They pray for the Soviet regime to be overthrown, so that they may wake from their dreadful dream and return to a normal way of life.

Capital Punishment—Is It Justified?

By James E. Bennet, New York, N. Y.

THE brief article by S. Rutherford Loizeaux in the July issue of the MONTHLY reached the conclusion that capital punishment is justifiable.

I cannot agree with him in his arguments or his conclusions.

He first quotes God's covenant with Noah from Genesis 9. He concludes from this that murder is an indirect attack on God Himself, and capital punishment is a vindication of God's name. I do not believe that many, or perhaps any human executioners ever so regard it. Certainly, while there were millions of words printed about the Bruno Richard Hauptmann execution, I never once saw this reason given any publicity. But the universal opinion seemed to be that the condemned man was paying the penalty of his alleged crime, and paying it to humanity.

God is perfectly able to take care of Himself. He expressly so states, “Vengeance is mine; I will repay, saith the Lord” (Rom. 12:19). When Jesus was here in the flesh, a woman was brought to Him, and she was admittedly guilty of a crime which the law of Moses said should be punished by death—stoned to death. What did Jesus do? He said, “He that is without sin among you, let him first cast a stone at her” (John 8:7). Then he admonished her, “Go, and sin no more.” Under the Jewish law she was punishable by death, but Jesus refused to act as executioner. He came to give life, not to take it.

God is the author of life. Satan has the power of death. If I assist in causing the death of a man (not as a matter of self-defense, or in the defense of some one else), am I not serving Satan rather than God? It seems to me very clear that if a person commits a so-called capital crime, then it is the duty of our civilization to put that man in some secure place where he cannot repeat the crime. In this way all other

people are protected, and the person has a possible opportunity to repent and be born again into the kingdom of God.

I am firmly convinced that in punishing a person for committing a crime, we have no right to take from him that which we cannot restore. Many men are found guilty on circumstantial evidence, and if it is afterward disclosed that a man was actually innocent, there is no way of restoring his life.

The covenant with Noah recognizes that Satan is the ruler of this world, and the national governments of the world system are founded upon fear and dread. This is the undeniable fact. The love of God does not actuate the nations nor does it form the basis of their laws. In His statement to Noah (Gen. 9), God makes it very definite that the human race had, because of its refusal to obey His leading, embarked on a detour full of terror and death, but however terrible it might be, He would not destroy the human race with another flood, but the individuals and nations must face Him as Judge.

God has kept His covenant and has sent into this lost and terror stricken world “his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” Saul of Tarsus committed crimes punishable by death, yet Jesus Christ, our Lord, saved him and made him a very effective missionary. David was a murderer, yet he was forgiven by God. In fact, I cannot find any law of God which says that capital punishment, inflicted by men for man-defined crimes, has the authority of Christ.

I admit that Paul said, “If I be an offender, or have committed anything worthy of death, I refuse not to die” (Acts 25:11), but that only proves his submissiveness to human laws. Paul did not say that he would inflict capital punishment on anyone else.

Saul would and did, but after he met Jesus and became Paul and said, “Lord, what wilt thou have me to do?” we find no record where he consented unto the death of anyone. He, a converted murderer, was following his Lord in seeking and saving those who were lost.

If we, as a Christian people, forget or ignore that this is the age of grace and not of law, then we call upon ourselves the wrath of God, and assume power over life and death which is not within the province of human beings. Truly, God did say to Noah that blood would be required for bloodshed—but woe unto him who sheds the blood.

I am wondering if Mr. Loizeaux would accept the position of official executioner, and actually serve as such? Jesus refused, and I am sure that all of the apostles would have refused. If a person believes in capital punishment, then he should be willing to act as executioner. Paul said, “Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.” Can you imagine Jesus Christ our Lord commanding one man (for a money fee) to execute another man for the glory of God? It may be possible, but I cannot find anything like this among the approximately 650 commandments of Christ in the New Testament. Christians are witnesses for Christ, for salvation of souls, not executioners for Satan or civilization to kill the body.

We are not publishing this article to encourage debate on the subject of Capital Punishment. We cannot say that we are in agreement with Mr. Bennet, but are giving him this opportunity to express himself. We trust our readers understand that we do not endorse every opinion expressed by every writer in the MONTHLY, nor do we open its columns for the discussion of both sides of every question.—The Editors.

Moody Bible Institute Monthly

A Personal Impression of D. L. Moody and His Work in Glasgow

By Rev. John Macmillan, Glasgow, Scotland

ONE of the first laymen to come to Scotland from England and make a deep impression, was a traveling evangelist, a miner, named Richard Weaver, who carried on meetings on Glasgow Green, under the auspices of the Free Church ministers of that day. This gives a kind of background of the circumstances in which D. L. Moody found himself when he wrought in Scotland in 1873-74. He had been evangelizing in Liverpool and Hull with success, but nothing compared with what met him in Scotland. People were really afraid of a layman in those days. But the Glasgow people threw their fears to the wind and gave Mr. Moody an enthusiastic invitation to Glasgow. He began his meetings in Ewing Place Congregational Church, Waterloo Street.

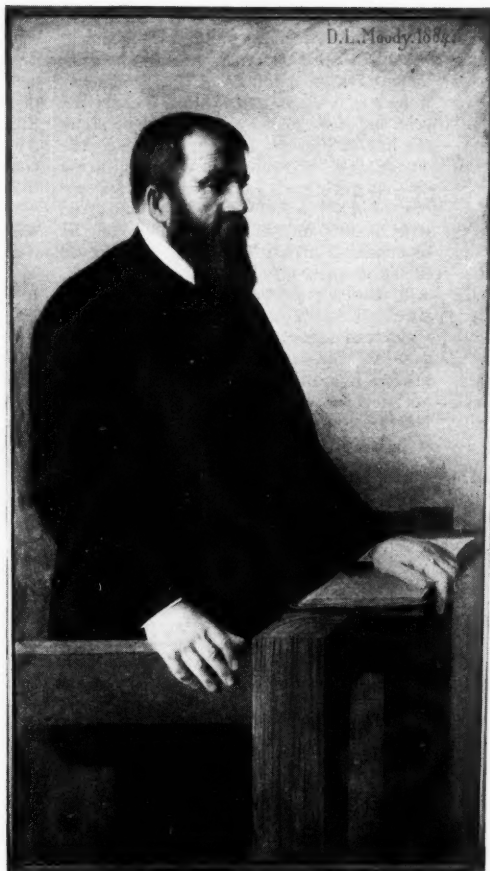
His Unselfishness

Mr. Moody was never content to monopolize the meeting himself, and he very shortly brought along Rev. Alexander McLaren, of Manchester, a native of Glasgow, to help in the meetings. Moody intimated one night that he was going to bring the best preacher in Europe to help him, "and if he can't convert you"—to use his own words—"nobody can." On one night in particular, 101 young men, most of them of birth and station and great prospects, made a complete surrender to the claims of Christ.

Among the converts of the mission were the late Lord Overton, the late Mr. John Colville, M.P., who became a great ironmaster, Mr. D. J. Findlay, of St. George's Cross Tabernacle, whose father-in-law, Mr. William Quarrier, was already associated with the evangelistic movement in the city, and many others of a like usefulness in this great movement and its subsequent forms, the chief form being the Glasgow United Evangelistic Association which comprises such organizations as the Fresh Air Fortnight, the Cripple Girls' League, the Free Breakfasts, Children's Free Dinner, and the Bible Training Institute. In 1878, the Christian Institute was built, very much a result of Moody's visit, and largely financed by the father of Lord Overton. Just a year or two before, the great tent hall had been built to house the evangelistic and ameliorative agencies of this association. Moody came back in 1881-2.

A Child's Impressions

As a child, the writer saw D. L. Moody on a Sabbath afternoon on the Possilpark



D. L. Moody, from a painting by Edward Clifford. The picture is at the Church Army headquarters, London

side of Keppochhill. The children did not know what was going on, but following the crowd, they saw D. L. Moody, at least so they were told afterward, that that was the man. He was standing on a chair and we heard him say, "I see people coming from all directions in the distance, and we shall sing a hymn until they come up." We were told that there was to be a meeting for children in what was then the Stanley Hall, Allander Street, Possilpark, to be addressed by Mr. Henry Drummond. There were rumors that Ira D. Sankey was going to sing. In the confusion we did not know very well what took place, but a great impression was made upon our minds of the general circumstances. Strange to say the writer of this article succeeded Henry Drummond in his mission work twenty years later. Mr. Drummond, who became Professor Drummond, was the first missionary of Renfield Church under Dr. Marcus Dodds, and Drummond carried on mis-

sion work in Possilpark, until a congregation was formed which is now the Henry Drummond Memorial. Later on, a new mission was started in Cowcaddens district, where the writer served Renfield Church under Dr. Carnegie Simpson.

Moody's hair was black and his beard slightly steel grey, a strong, thickly-set, comparatively young man. Ten years later, 1891, the writer saw him in St. Andrews Hall, on his third and last visit to this country, and behold, his hair was white and he had developed extraordinary physical proportions. He did not speak that night; he had just arrived from America and this was the annual meeting of the Glasgow United Young Men's Christian Association. Sir John Neilson Cuthbertson was in the chair, and intimating that Messrs. Moody and Sankey had just come on to the platform. "Mr. Ira D. Sankey," said Sir John, "will sing one of his little hymns in the course of the evening," and this he did by rendering for the first time in Scotland the now well-known hymn, "Throw Out the Life-line."

In the month of March, 1892, Moody's campaign was finished. He had toured the country, conducting meetings in Glasgow and Edinburgh. Now he was appearing practically for the last time on a Glasgow platform. The occasion was the annual meeting of the Glasgow United Evangelistic Association, Mr. J. Campbell White in the chair (later on he became Lord Overton), surrounded by a galaxy of the crowned heads of the great evangelistic and ameliorative agencies of the city which, of course, included the directors of the association.

What a Platform That Was!

Was there ever such a platform, holding such a band of men, every one of them a David's mighty man? Dr. Andrew Bonar was there, one of the disruption ministers, representing all that was great and good in the Church of Scotland.

Among the younger men was Rev. John McNeill, who had recently left Regent Square Church, London, to join this campaign, just concluded. He was a speaker, and he was in great form. He began by saying that it was fine to be out in evangelistic work, away from a pastorate. "In the first place," he said, "you have no elders; 'there the wicked cease from troubling and the weary are at rest.'" Such remarks were greeted with peals of laughter. Still it was a great address on Christian

work and workers. The chairman had made remarks to the effect that the association was not another church, but a great evangelistic agency side by side of all the churches. The present campaign had reminded him of what took place in the Nile Valley, when the floods came after months of a dreary drought. Now the whole valley was refreshed and the course of white stones, baking in the burning sun, was a river. God had used Mr. Moody in the opening of the sluice gates, by which our whole country had been irrigated.

Of course Mr. Moody was the great personality of the evening. He began to address the audience, which packed St. Andrews Hall, in his familiar, homely, business-like style. He dwelt for some time on methods in Christian work, and in an aside referred to women's meetings. "Now," he said, "what does McNeill know about women's meetings, or how to conduct them? That should be left to the women themselves," and then he added a remark which I think few noted, "I don't care for McNeill; he talks nonsense." Whereat McNeill replied in a quiet way, "The nonsense is needed." But in spite of this remark McNeill and Moody became great friends, and McNeill was his chief standby the following year in Chicago at the great exposition, and a great friend till Moody's death.

Glasgow Bible Institute

Then Moody introduced his new scheme of a Bible training institute, to the effect that such an institution was needed, as the average minister was educated away from the common people altogether. What was required was a band of young men and women with good training in the contents of the Bible, to reach the needy people of our great cities, a work for which the man with the clerical collar was not very well suited, especially through his training. Then he said that if this institution were inaugurated, he would not like a minister to be appointed as its principal, because the bent and drift of his mind would be along the line of his own training. Moody concluded, "Go down to Ardrossan and bring up that godly man John Anderson, and put him at the head of this institution. And now, if this institution has to go on, let us make it a matter of prayer." He prayed in the simplest terms that if it were God's will that this work should go on, a start should be made immediately, and that the ways and means should be forthcoming with the divine blessing. It was a short prayer, like all great prayers. There was not a word wasted, for every word was full of purpose and meaning.

The prayer ended, turning round and looking at the chairman, who was on his

left hand, as Moody was on his right side on the platform, he said,

"Now, Mr. Campbell White, how much can you give to this project?"

The chairman said, "I'll give £10,000."

Turning to Colonel Buchanan, of Drumpeil he said, "How much can you give?"

"I'll give £5,000."

And so on all over the platform until Moody had his financial basis well founded before he left the platform. This whole scene was one of the most dramatic, thrilling, and God-glorifying that ever was enacted on a Glasgow platform. The feelings of the assembly were tumultuous with enthusiasm, thankfulness, and inspiration. There was only one man in Europe who could have played the hero in that act, and that man was D. L. Moody. It was his last work for Glasgow and it was a masterpiece.

Prof. Henry Drummond wrote an article in the *British Weekly* about the year 1895 in which he stated that D. L. Moody was responsible for more stone and lime in Europe than any other living man. You will find his stone and lime monument all over the country, but the Bible Training Institute in Glasgow was one of the best. Through all these years it has sent forth young men and women trained to work with their Bibles in every corner of the earth. Like Barnabas, Moody "was a good man and full of the Holy Ghost."

THE ROMANCE OF ANSWERED PRAYER

Miss Elinor Stafford Millar, a former Moody student, in speaking to the students recently on "The Romance of Answered Prayer," gave the following word of personal testimony: While a student in the Institute, her first opportunity for Christian service was a call to a city in an adjoining state, involving transportation expense of four dollars, which she did not have. Her first impulse was to cable to her home in Australia, but upon investigation found that she did not have the amount necessary for the cable. She did the only thing she felt there was left to do. She went to her room, locked the door, and on her knees prayed thus: "Lord, Thou knowest all about it. Thou knowest what I need. Please send it if it be Thy will. Amen."

She descended the stairs, left the building, and walked down the street, with her head bowed in prayer. She reached the corner of Chicago Avenue and LaSalle Street when she saw—not four dollars—but a five dollar bill! Like a flash, she reached down, to make sure her eyes were not deceiving her, and picked up the money. Looking right and left to see if anyone appeared to be looking for the bill—and hoping they weren't—she rushed back to the Superintendent of Women to ask her what to do about it. After the details were presented, Miss Strong chided her for not telling her of this need. She would have given or lent her the money gladly.

"But," replied Miss Millar, "then I should have missed the romance of answered prayer. Praise be to a Saviour who not only meets our needs, but gives us more. He gave me the extra dollar because He knew I needed lunch on the way and taxi fare."—*Students News Service.*

Moody Bible Institute Monthly



Courtesy, Chicago Tribune

Centenary News and Views

By A. F. Gaylord, Chicago, Ill.

MOODY Day! Many letters have come to the Centenary office telling of the blessings received from the observance of Moody Day. There were 543 churches in forty states, the District of Columbia and six foreign countries that co-operated with us in this celebration last February. If more than five hundred churches observed Moody Day in 1936, fully one thousand should do so in 1937. D. L. Moody's birthday is February 5, and Sunday, February 7, or a day as near that date as possible, is suggested for the occasion. The Institute will welcome inquiries from pastors desiring to have a Moody Day in their churches. The 1937 Founder's Week Conference will sound the keynote of evangelism. Speakers of national and international fame will be present to give addresses.

One Day Bible Conferences

The regular staff workers, assisted by twenty-nine special representatives, including many of our alumni, are promoting one day Bible conferences throughout America. More than five hundred calls have come to the Institute for these conferences. Reports of the meetings held thus far throb with human interest. From Minnesota comes this report: "The place of meeting was a little old church made entirely of cedar butts. We sang in the light of an old gasoline lamp to a capacity group of interested listeners. The work of the Institute was presented, as well as the gospel invitation. One young girl accepted Christ."

From another field comes this item: "There was only one other church anywhere near—the Russian Orthodox. Our congregation was made up of Bohemians, Slavs, and Russians—and many were Catholics. We had a fine time. They responded readily to the One Day Bible Conference. . . . A Russian Catholic priest stood just outside the door in the vestibule, listening intently to our message." Other reports tell of spiritual refreshing and of souls being saved.

The October issue of the MONTHLY carried an account of the Home-Coming Jubilee, held September 8-11. Echoes from these four high days are now coming in.

Prayer Covenant

D. L. Moody said concerning prayer, "God answers prayers today as readily as He did of old." Moody's life and ministry are ample proof of that statement. His belief was that God was more interested in His own work than were His servants. The Centenary office has received more than six thousand names of persons who have signed the Covenant of Prayer card, promising to pray for the Centenary celebrations. "Call unto me, and I will answer thee, and show thee great and mighty things, which thou knowest not."

The Moody and Sankey Hymn Book

More than one hundred thousand copies

of the Moody and Sankey hymn book have been printed, with fifty thousand copies already in use. These grand old hymns, many of which were made popular in the Moody revivals, have helped in creating a spiritual atmosphere for both the conferences and the Moody Day celebrations.

FASTING FROM SIN

"Is not this the fast that I have chosen? to loose the bonds of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? When thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy reward. Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; and if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noon day: and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not. And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach. The restorer of paths to dwell in." (Isa. 58:6-14).—Mrs. S. S. Wagner, East Springfield, Pa.

Love's Token

By B. Skagen, Regina, Sask., Canada

A thousand joys may come to me,
And yet, in these are none,
Unless that I can share with thee
And part them, every one.
Unless the cup of my delight
May even so be thine,
The glad some touch therein takes
flight
And flies this heart of mine.

Confirmed

By L. G. Long, Dayton, Ohio

Some may not think
The Bible fit
To guide the course
Of modern wit;
But every spade
Of ancient dust
Confirms the Book
They're loth to trust.

Greek Word Studies

By Kenneth S. Wuest

HEAVENLY CITIZENSHIP

The words "let your conversation be," in Philippians 1:27, are translated from the verb πολιτεύεσθε (*politeuesthe*). The word "conversation" in 1611 when the Authorized Version was translated, meant "manner of life or behavior." Today it is limited to the spoken word between individuals. The Greek words here are built on the root πόλις (*polis*), which means "a city," looked at chiefly from a governmental standpoint, as a group of individuals who as citizens of the city are bound to obey the laws. Paul exhorts the saints, "Only let your citizenship be worthy of the gospel of Christ," or "Only live as citizens worthy of the gospel of Christ."

That which gives point to his exhortation is the fact that the saints have their citizenship in heaven. Philippi was a Greek city in the Roman empire, situated far from the capital city, Rome. This city had been accorded the privilege of Roman citizenship. It was allowed to govern itself, was exempt from taxation, its citizens could own land, and in case of the death penalty, would be decapitated rather than crucified. With these privileges they incurred certain responsibilities. They were to be loyal, obedient subjects of the Roman emperor. Philippi was a Roman colony.

Paul uses this as an illustration of the saint's position on this earth in the midst of the people of the world. We constitute a colony of heaven, citizens of the empire of heaven, rendering allegiance to heaven's King, the Lord of glory, Jesus Christ. With these privileges we have a responsibility, that of living on earth as citizens of heaven should live, worthily representing our King. We are a heavenly people, with a heavenly citizenship, a heavenly origin, a heavenly destiny, but are left here on earth by our heavenly King as ambassadors for Him, to live a heavenly life, to tell lost sinners of our Sovereign in glory, and thus lead them into a saving knowledge of Jesus Christ.

THE CHARGES OBLITERATED

The writing material of the first century was papyrus, made of the inner pith of a reed growing in the Nile River. These were laid crosswise over each other, pressed, dried and scraped. The side having fibers running horizontally was used for writing. When writing material was lacking, the writer would wash out the writing on this side and use the reverse side. The technical term for this was *εξαλείψας* (*exaleipsas*) and is translated, "blotted out" in Colossians 2:14. Our Lord cried on the cross, "It stands finished." His work of redemption was so complete that it "washed out," completely effaced, the handwriting against us. The papyrus sheet was as if it had never been written upon. He made the charges against us as if they had never been. Praise His name!

Let us keep our pitchers right under the Fountain. "Thou, Lord, art the Fountain of life."—C.R.H.

Youth Page

Elizabeth Andrews Houghton

YOUTH MOBILIZATION WEEK

Our young friends everywhere are urged to pray for the Youth Mobilization Week to be held in New York by young people for young people. The dates are October 25 to November 1. The movement, sponsored by the Association of Christian Youth Movements of America, will include young people of many churches and Christian organizations of that area, including the following nine sections: Manhattan, Brooklyn, Bronx, Long Island, Queens, Staten Island, Northern New Jersey, Southern New Jersey, and Connecticut.

The aim of the week is:

1. To win the unchurched youth of New York to a personal knowledge of Christ.
2. To inspire Christian youth to more militant spiritual leadership in their own churches.

3. To lay a solid foundation for the spiritual activities of Christian youth organizations for the season 1936-1937.

It is planned that nine different outstanding leaders will speak simultaneously at a series of seven meetings in each section, beginning Sunday afternoon, October 25, ending with a central mass meeting in each section on Friday night, October 30.

As a climax, a Youth Witnessing for Christ Parade will be held Sunday afternoon, November 1, with the theme, "Witnessing for Christ." After the parade, a mass meeting will be held in Centennial Auditorium, 14th Street, west of 6th Avenue, New York City, at which Dr. Will H. Houghton, President of the Moody Bible Institute of Chicago, will be the speaker.

Mr. Lloyd T. Bryant is the enthusiastic director of this youth movement which is manifesting so much life.

ELEVEN WARNINGS TO THOSE WHO WISH THEIR FAITH TO "STAND ON ITS OWN FEET"

By Richard Bergman, Toledo, Ohio

Many young Christians are being trapped by a subtle device which could be termed "the testing of faith by reason." While such a test is not only possible, but even profitable, it is fraught with such difficulty and danger that many shipwrecks of faith can be attributed to it. Having myself entered into a consideration of modern skepticism, and having suffered untold mental agony through a loss of faith in my Saviour (later to regain it, by the grace of God), I feel urged to set forth these eleven warnings to my Christian friends who are possessed by an unconquerable desire for the "wisdom of man."

1. Pure reason is often confusing.

Reason sometimes plays tricks on us. Those interested in metaphysics can understand this very easily. To illustrate, any possible location of matter is called space, yet the presence of matter is not necessary to the existence of space. Reason therefore, tells us that space is nothing, and that it must, as a consequence, be limitless in ex-

tension. But to say that there is no limit to interstellar space is reverting to reason. To avoid this difficulty some say that space is "curved." This "solution" simply drives the question beyond human conception without in the least satisfying the questioner.

The works of almost every philosopher since Kant recognizes the confusion which often surrounds reason. Such revolting extremes as those reached by Schopenhauer, Nietzsche, Russel, and John Dewey furnish negative evidence of this truth. And for positive evidence you need not study the *Critique of Pure Reason*. A common dictionary is all you need. Just look up such terms as "paradox," "antinomy," and "transcendental."

2. It is easier to ask or object than to answer or explain.

A child can ask a question in less than a minute which requires an hour of explanation, and even then it may be entirely beyond the child's comprehension, yet may be absolutely true. It is a pity that this fact is so often overlooked by students of "higher" criticism. Your little son doubts the sphericity of the earth because "then the Chinamen would fall off." It is a simple matter to understand this objection. The explanation does not share this simplicity.

3. A little error causes much confusion.

This is true, first, of the student's theology. Once the wedge of error has entered one's belief it only requires a few well directed blows to cleave it asunder. The professing Church has forsaken the doctrine of God's absolute sovereignty. Is it any wonder that the tent of Arminianism has proved to be a poor defense against the onslaughts of rationalism? The only stronghold against such attack lies in a strict adherence to the truth, "hard sayings" and all. Such orthodoxy is possible through continual and intelligent Bible reading.

This is true, secondly, of the teacher's doctrines. Evolution is a beautiful structure built on a foundation of air. No evolutionist can satisfactorily explain the origin of life, yet that alone is the foundation for knowledge as to the origin of species. Granted that life exists, marvelous things can be done with it in the air castles of a theorist. But with chagrin many otherwise anti-supernaturalists must borrow from theology in order to secure this footing. In desperation materialists have babbled about "seeds of life from other planets" and "accidental chemical combinations," but such "explanations" prove only their ingenuity. A God who created a spark of life so potential that from it a world could unfold, certainly performed a miracle in so doing that is just as difficult to grasp by faith as is the Genesis account of the special creation of species. Only a fool would surrender his position in Genesis for such poor logic as is offered by modern speculators. Yet just a little compromise in Genesis will drive one to stark agnosticism by the road of theistic evolution.

4. Evidence is often one-sided.

A wish may be the "father of a thought."

And how very anxious is that child to conceal its illegitimacy! How "blind is the man who does not want to see"! There are anti-evolutionists among the world's foremost scientists, yet the modern biology class ignores them. Even a child can see that Matthew 1:18-25 teaches the virgin birth, and that John 20:28, 29 teaches the deity of Jesus Christ, yet our modern pulpits boldly assert that these truths are not even biblical, let alone logical.

5. Logical fallacies are often difficult to detect.

Nothing is better than eternal life.

Temporal joy is better than nothing.

Therefore temporal joy is better than eternal life.

The above is an admittedly overdrawn example of logical fallacy. Of course nothing so crude as this greets the modern college student, yet it is true that similar errors in reasoning are possible even among scholars. Appeals to prejudice, argument in a circle, begging the question, etc., are offenses committed by all of us quite unconsciously. Yet these fallacies do mislead.

6. A perfect presentation may conceal a poverty of proof.

The best lawyer is not the lawyer with the best evidence. He is the lawyer who best presents the evidence at hand. This fact is inescapable, yet it must be carefully observed in the pursuit of truth.

7. Popular recognition often conceals lack of proof.

General belief in the power of four-leaf clovers as a medium of good fortune frequently blinds the eyes of otherwise rational people to the asininity of such nonsense. The voice of the majority is commonly thought to be infallible. In truth it is rarely correct.

8. Respect for a teacher often "proves" his teaching.

This warning is closely allied but not identical with the sixth warning given above. It is difficult to separate a man from his teaching. Some men appeal to us for purely personal reasons, therefore we find ourselves prejudiced toward their doctrines.

9. Misleading compromises may bolster up a conscience while it is stripped of its convictions.

Hundreds of young men and women have entered college with determined moral standards. A gradual weakening of their faith, first in the sanctity of marriage, then in the more-than-animal nature of man, led them downward to a final plunge into Epicureanism. Modern pulpits support consciences with what is called the "New Moral Code," while all morality is being carried away through the back door. Soon no moral code, old or new, is either needed or desired, and the modernist laments the fact that his frequent warnings against materialism have not been effective.

10. Spiritual truths are of a unique nature.

"The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him" (I Cor. 2:14). It is

(Continued on page 128)

Moody Bible Institute Monthly

Missionary Department

—William H. Hockman—

REFRESHING TIDINGS

Like a refreshing, reviving shower, after a long drought, comes the news of something unprecedented in the opening of long closed doors among the Mohammedan population of northern Nigeria. Missionaries have long watched and prayed and waited, while more than seven million Moslems remained totally untouched by the message of salvation. These once fast-closed areas are now being opened with such ease and rapidity that leave no room for doubting that the Lord Himself is interposing on behalf of these benighted people. As an illustration of the remarkable change that is taking place, may be cited the friendly attitude of the Emir of Gwandu, a great Moslem ruler, who recently said to the field director of the Sudan Interior Mission, "You may enter any place in my territory, even the town where I live, and anyone who wishes to follow your faith will not be hindered in doing so." Just why this particular ruler, or any other Mohammedan leader, should suddenly manifest such a spirit of friendliness—just what may be working in the back of the mind—may not be easy to explain; but the fact that such friendliness exists, and results in wide-open doors, is enough to set the Church of God on fire with eagerness and zeal to walk in and buy up the opportunity while the tide is running right.

A Surprise

So important and significant are the events connected with an itinerary of the field director, Mr. G. W. Playfair, that a portion of his letter appearing in the *Sudan Witness* is printed herewith.

"We arrived in Sokoto on July 3, and saw the resident (British official) the next morning regarding the leper settlement about which we had inquired. We were taken by surprise when he told us that he had already twice seen the sultan and his council, and was ready for us to select a site with the co-operation of government and native rulers. Everything had been arranged for us to proceed first to Birnin Kebbi to select a mission site in that district. We were therefore invited to see the resident with the sultan and his council on our return to Sokoto.

"On our return, we were taken by the resident to the sultan's palace, where the sultan with his council gave us a hearty welcome. The sultan showed us every possible favor. Several possible places were suggested for a leper settlement, and it was decided that a member of his council escort us on the morrow to select a place. After driving sixty miles, we discovered one of the finest sites to be found in the province—a beautiful place for European dwellings, hospital and leper houses. There was also well-watered grazing land for

cattle, and suitable farming land for those lepers who may be able to work.

Faith Rewarded

"The next morning the resident drove us to the site, the sultan and his council accompanying us in their own cars, and together we viewed the proposed place. What a picture! After all these years of refusal by the government for missionaries to enter these Mohammedan areas, now to see this group together—resident, missionaries, Mohammedan sultan and his council—viewing the ground which this ruler was giving us, some five hundred acres, to care for his leper subjects! He knew we were Christians and that a church would be erected



A Threshing Scene in Persia

on the ground, where any of his people might enter and be taught. Truly we have been given more than we have asked or thought!"

ARE THE HEATHEN LOST?

In view of the increasing haziness of Christian leaders regarding the spiritual state of the peoples who have never heard the gospel, a poignant brochure from the pen of Dr. Henry W. Frost, with the above title, is most timely. Dr. Frost is director emeritus of the China Inland Mission, a man deeply versed in the Scriptures, and one who has had long opportunity for close-up study of every phase of the great missionary question. Brushing aside the all-too-popular sophistries that are concerned with merely sharing with the backward people some of the good things of our more advanced civilization, the case is considered solely in the light of the clear and strong pronouncements of God's Word. It is thus resolved into a matter of "What saith the Lord?" No thoughtful person, who has any regard for the authority of the inspired Word, could peruse these few pages without experiencing a fresh sense of urgent responsibility in respect to carrying the Good News to the regions beyond.

Fatal Liberalism

In nothing has Modernism done its deadly work more effectively than in paralyzing

the nerve of missionary endeavor. "Missions" lie at the very heart of the divine plan, as it is disclosed in the inspired Word. But to those who are being taught to think of the Bible as merely ancient religious literature, there is no longer any keen sense of personal accountability to its teachings or commands. And as for carrying a message of salvation to a lost world—there just isn't any place for such a thought in their philosophy of life.

Dr. Frost's pamphlet can be procured from the Bible Institute Colportage Association, 843 North Wells St., Chicago, at only three cents per copy, or \$1.50 a hundred; and every ardent-hearted Christian leader should see to it that distribution is made by the hundreds. Every congregation should be literally "sown down" with copies of such a vital message, for it should mean spiritual health to the Church, and salvation to multitudes in heathen lands.

A GREAT DAY OF OPPORTUNITY IN INDIA

Never has India been more prominently before the world than today. Not as a military power threatening the peace of the world, or as an economic factor likely to upset international equilibrium, but as a country with the world's second largest population, passing through a stage of intellectual, religious and social upheaval, that may easily eventuate in shaping and releasing forces that may be felt around the whole world. Down through the ages India has been chiefly absorbed in philosophy and religion. Her present commotions, in many of their aspects, lie largely within this sphere. Her impact upon the rest of the world is almost certain to be of a spiritual rather than a purely material character.

Perhaps the greatest of all the questions occupying the popular mind is concerning the possible social status of the seventy million inhabitants commonly known as "outcasts." The pathetic plight of these unfortunate victims of a strange social-religious tyranny has been told and re-told abroad so well that even the Hindus themselves are being moved by the universal tide of sentiment sweeping in from virtually the whole modern world.

While various leaders and movements have been struggling with the question as to what can and ought to be done for the outcasts, the outcasts have begun to do some vigorous thinking for themselves. Indeed, the awakening among them has been truly phenomenal, headed by numerous and capable leaders from their own ranks, many of whom owe their social freedom to the work of mission schools and hospitals. The position of the outcasts has been strangely anomalous—while regarded by the Hindus as a natural and necessary

adjunct to their system, they have been rigorously excluded from all intercourse and privileges, not even being permitted to enter a Hindu temple.

What Is Happening

From an article by Miss Margaret W. Haines, in the *Missionary Link*, we quote the following: "At a conference in the

Nasik district, where nearly ten thousand of the depressed classes were present under the leadership of Dr. Ambedkar, a momentous decision was made. After listening for more than an hour and a half to a bitter account of the treatment given to outcastes by the caste Hindus, the conference unanimously accepted Dr. Ambedkar's advice and passed a resolution

'advocating complete severance of the depressed classes from the Hindu fold, and embracing any other religion guaranteeing them equal status and treatment with other members of the faith.'

"In asking them to embrace another faith, Dr. Ambedkar left the choice to individuals, saying, 'Choose any religion which gives you equality of status and treatment. . . . I had the misfortune of being born with the stigma of an "untouchable." It is not my fault; but I will not die a Hindu.' For twenty years Dr. Ambedkar has given his best to the uplifting of the depressed classes of which he himself is a member. He is a graduate of Columbia University, New York City, and of the University of London. He has his Ph.D. from both these institutions and also degrees from several universities in Europe. Recently he has been appointed principal of the Law College in Bombay.

Mr. Gandhi on the Fence

"During the past few years Mr. Gandhi has sponsored the cause of the untouchables; he has urged caste Hindus to allow the depressed classes to enter Hindu temples, and to grant rights of equality in other ways that have always been denied them. Yet these proposed reforms have not been put through, and promises made to the depressed classes have not been carried out.

"Gandhi is not in favor of Dr. Ambedkar's pronouncement. While trying to help the untouchables, he has been straddling the fence in attempting to keep on friendly terms with high caste Hindus by speaking in favor of the caste system. He has openly stated that 'India stands in no need of conversion from one faith to another.' Dr. Ambedkar has been waiting patiently to see what Gandhi and his followers would do, but realizing that the needs of the depressed classes have not been met, he has decided to take definite action. Let us be much in prayer for this great man. He is being bitterly criticized and opposed by Hindu leaders. He has not yet declared what faith he expects to follow, but if he comes to know the Lord Jesus Christ as his own personal Saviour, what a power for Christ he could be to the seventy million untouchables of India! How much depends upon the Christians with whom the leaders of the depressed classes will have contacts during the next few months!"

BELGIAN GOSPEL MISSION

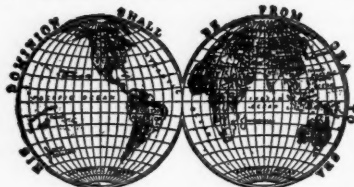
To those who know anything of the remarkable work of the Belgian Gospel Mission, it seemed a very perplexing providence that removed both Mr. and Mrs. Ralph C. Norton from their beloved ministry within the short space of eighteen months. It was a thrilling story how God called the Nortons to undertake such a work, how they were almost unconsciously prepared for it, how the doors opened as by magic, and how the seemingly impossible was accomplished. With rare grace and tact they won the hearts and confidence of both high and low, and built up a Christian testimony that challenged the respect of state officials, university folk, business people, and street vendors all over Belgium.

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Just when the time seemed ripe for a strong advancement, that might possibly extend even beyond the borders of Belgium, the leaders were both suddenly removed. It was a staggering blow to all their fellow workers, to leaders and converts alike, but hearts have been comforted with the assurance that God makes no mistakes; and the members of the mission are strengthening themselves in the Lord and moving bravely forward. God may bury the bodies of some of His workers, but His work lives on. Europe never needed the gospel more than at the present hour. The need is indescribable. The terrible social and political turmoil, with all the accompanying violence and atrocities, is but the natural outcome of a spiritual condition that can only be defined as pagan. Indeed, "pagan" is a very mild term to employ. There is no hope except in a wide dissemination and acceptance of the gospel.

Going Right Ahead

O. Vansteenbergh, one of the acting directors, writes thus: "The going, within eighteen months, of both of our leaders, has as you may well imagine, been a terrible shock to all of us; and if we had not been absolutely certain that the Belgian Gospel Mission is not man's work but God's, we might have been thrown into despair. But the tokens for good from our Master have not been lacking; indeed, at every step of the way we have discovered His good hand leading us over rough places.

"Our summer tent campaign is drawing to a close. As we look back upon the past ten weeks, we do praise God for His help throughout. We have held series of meetings in eight different centers; and brought the gospel to something like three thousand people in the tent meetings, and perhaps twenty thousand in the open-air services. Scores of decisions were made; and we pray that these people who have openly taken such a step may be strengthened and kept.

"As a result of this summer campaign we have started permanent work in several new centers, such as Elouges and Chatelineau, and we are endeavoring to find a meeting place in Zele. Our greatest need is for qualified workers. We believe that if the Lord sends us suitable workers, He will also send in the funds necessary to take care of them."

Contributions toward the support of the Belgian Gospel Mission may be sent to Mr. Charles G. Trumbull, treasurer for America, in care of the *Sunday School Times*, Philadelphia.

A MISSIONARY MEDICAL COLLEGE IN INDIA

Mrs. Henry W. Peabody has brought to our attention the important work carried on by the Missionary Medical College for women, at Vellore, India, over which Dr. Ida Scudder is president. A special effort is being put forth to strengthen the hands of those who have been doing heroic service on behalf of the womanhood of India, and, if possible, enlarge the capacity of the college and extend its influence. Dr. Howard Kelly, of Baltimore, is deeply interested and has been rendering some very substantial assistance. Mrs. Peabody is chairman of a committee of outstanding American women, all devoted Christian



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that there are two million Jews in New York City without the gospel, that the majority of the thousands of Jewish students—the leaders of to-morrow—are sinking into materialism and agnosticism? The Jew to-day is dissatisfied with Judaism, is spiritually hungry, and is open to the gospel message.

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Thomas M. Chalmers

2654 Marion Avenue New York, N.Y.

leaders, that is conducting a special campaign for the raising of funds. A communication from Mrs. Peabody reads thus:

"Many women of the various denominations are interested in the great work for women in India carried on through Vellore Missionary Medical College, which is now facing a grave emergency. Many who formerly gave generously have not been able to repeat their gifts during the depression. The Women's Boards of Missions of the various participating denominations have, for the same reason, been obliged to seriously cut their appropriations.

Emergency Action

"International Dollar Day" was approved by these boards, and through the month of September women in many cities and towns have been uniting in a prayerful campaign to sell the dollar bonds which will bring relief to these heroic women who carry such heavy burdens out there. During the World War we did not desert our men over seas. Surely both women and men will stand by these great women who are giving their lives in this international Christian enterprise.

"Christian women are urged to write in for descriptive literature and dollar bonds, and do their best to bring the greatest amount of cheer to our American women doctors and the great group of young Indian women who are praying that they may be able to continue their medical education. It costs only one hundred dollars a year for the training of an Indian woman doctor." Mrs. Peabody may be addressed at Beverly, Mass.

YOUTH PAGE

(Continued from page 124)

natural to be unspiritual. In our zeal for the universality of the gospel appeal, we have lost sight of the favor or grace which has been granted to us in believing.

11. *Destruction of faith in Jesus Christ is a tragedy.*

Blighted faith is seldomly recognized as a tragedy. Yet suicide graves are its milestones. Gross sensualism stalks its paths. Misery and suffering prove its folly. In a pitiful attempt to avoid it, Modernism slaps consistency in the face and frantically clings to a doubt-riddled ghost of religion which is only a horrible caricature of "the faith which was once delivered unto the saints." But not all men can be satisfied so cheaply. Many, sickened by such hypocrisy, find a miserable refuge in the bogs of sincere agnosticism or of militant atheism, angry at the Something that is responsible for their existence.

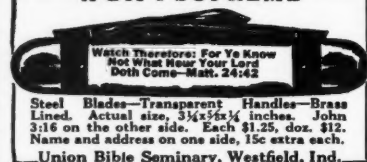
Your faith can "stand on its own feet" if you give it any feet to stand on. A superficial knowledge of the Scriptures can not, however, be expected to be sufficient to meet the world's wisdom on its "home field." A diligent study of the Scriptures and of sound theology is absolutely essential to such a venture. If you can be shaken from your thirst for worldly wisdom, let me shake you. But if not, proceed on your knees with your Bible in hand. Should you escape unscathed, I shall rejoice. If you are lost in the confusion, I shall be saddened but not surprised.

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Moody Bible Institute Monthly

Our Monthly Potpourri

—Clarence H. Benson—

This department gives opportunity for bringing together many matters of real interest to the readers of the MONTHLY which do not find a natural place in any of the classified departments. Here will be a real potpourri, a "literary production composed of parts brought together without order or bond or connection."

MAKE THANKSGIVING DAY THANKSGIVING

Thanksgiving Day is the only distinctive American institution that had its origin in a religious impulse. Churches use other anniversaries as occasions for appropriate messages, as Washington's Birthday, Decoration Day, Fourth of July, and Labor Day, but they are not religious in their significance. They celebrate national leadership, the sacrifice of patriotism, the adventure of freedom, and the cause of toilers. Thanksgiving Day is the anniversary calling the American people to pause in a mid-week, and lift grateful hearts to God from whom all blessings flow.

It is the day for the spirit of the nation to be felt. The first Thanksgiving Day was not a celebration of military victories, but rather the recognition of humble folks in the fatiguing tasks of field and home. Hence on its anniversary there is no waving of flags, no beating of drums, no blowing of trumpets; rather the unostentatious reverence of God as Giver of the daily bread. The spirit of the nation is not only that of a democracy of souls, it is a sense of confidence.

That first Thanksgiving was the triumph of spirit. With a year of disaster in the past, with a limited supply of food and scant security for the year ahead, it took heart for a leader to call his little band together for a Thanksgiving Day. Such a spirit is America's rich legacy. Not all members of that original colony may have been brave. Ofttimes fearfulness must take the way of courage to protect itself. Trembling hearts will go with courageous leaders, because they are afraid to do anything else. But it is the heart of venture that permeates the whole, and makes the record of deeds. Today we appraise all the colonists as pure gold, because of the worth of their leaders. It was their confident trust in God that has made the record by which we ascribe vigor of life to all of them. Today it will be those who care

enough for America and for God to worship, that will give spirit to the nation. —Dr. Thompson, in *Christian Observer*.

THANK GOD HARBOR

On the maps of the Arctic regions there are two places whose names are remarkable. One is "Cape Farewell," and the other is "Thank God Harbor." These names were given on some polar expedition. At "Thank God Harbor" the *Polaris* wintered in 1871, and the *Tigress* in 1873. Some ships have passed the cape, but never entered the harbor.

BLESS THE LORD AND FORGET NOT ALL HIS BENEFITS



Let us give thanks for an open Bible, freedom of worship, constitutional government, our family life, and peace with all nations; and let us all work and pray for their continuance.

As we sing, "It is a good thing to give thanks unto the Lord," we are now entering "Thank God Harbor" again. For a good, wholesome, happy Thanksgiving Day has come again, and all of us have these unformed words in our hearts. "It is a good thing to give thanks unto the Lord, at the remembrance of His mercies." It is "good" for us. To receive God's goodness and not respond in thankfulness hardens the heart and sullies the nature. Ingratitude is always debasing. But to praise God for His goodness mellows our hearts and ennobles our natures. Yes, praise and thanksgiving are also antidotes to a weary, jaded soul. Never did the palmist speak more admirably than when he exclaimed, "Bless the Lord, O my soul: and all that is within me, bless his holy name." Thanksgiving Day is ours again, fragrant with a thousand memories, recalling numberless

mercies, and enlarging our conception of God's goodness.

On Thanksgiving, a day unique in that it is both a patriotic and a religious occasion, we come to God with deepest gratitude for His mercy. God has provided all needed material blessings. But supremely has He provided spiritual satisfactions and riches. In reading the story of Julian Norwich one is struck with what God said to her inward being: "Julian, I have died for thee. I could do no more than that. If I could have done more I would surely have done it for the love I have for thee." He has said to us who are in Christ, "All things are yours."

Whatever has been our lot this year, whatever our experiences, let us all exclaim, as we come again into Thank God Harbor, "Oh, that men would praise the Lord for his goodness; let us sacrifice the sacrifices of thanksgiving." —Dr. Orr, in *The United Presbyterian*.

CHRISTIAN PATRIOTISM

A nation has the right, in theory and in fact, to demand the loyalty and citizenship of every one born in its domain, and God has the right to demand the religious service of every one born into His universe. Whether people admit this, God asserts it and insists upon it, and never will relinquish His claim. Every individual who does not acknowledge God's claim and yield his life to God, is a rebel to the divine authority.

And so we assert, plainly and definitely, that every citizen of our country should be sincerely religious, and Christian, in view of all the facts. Of course, he ought to be a patriotic, good citizen; and, of course, just as certainly, and more, he ought to be a devout and obedient subject of the Saviour.

At the very present time, as always, there should be, as there is, a very deep political interest in the affairs of our nation. What we call politics deserves devout and careful attention. It is to be thought over, prayed over, and earnestly attended to. It is not to be neglected, and especially it is not to be perverted. We need to be earnest and religious patriots.

Our own American people, if we live up to our high trust, must be patriotic Christians and Christian patriots. In our hearts as on our coins should be deeply graven the sacred words, "In God We

Trust." Only as we love our country well are we worthy of a place among its citizens, and only as we love God, and serve Him in keeping His laws, can we have any idea or purpose of loving our country. —*The Presbyterian*.

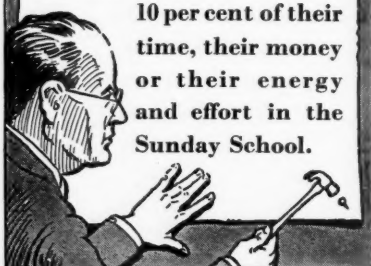
THE BIBLE LIVES

The Bible is read today because it is worth reading. The reason 800 out of 1,000 books are forgotten in one year is because there is so little worth remembering. Libraries are cemeteries for dead books. One-half of one per cent survive seven years. But the Bible lives because it is God's Book. It lives because it is so simple and yet profound. It is at home in the child's nursery or the philosopher's study. It was written for priest and people, pope and peasant. Show me the man who claims to have outgrown the Bible and I will show you a man who is very ignorant of its teachings. Well might the birds claim to have exhausted the atmosphere or the fish the ocean. It has been burned, criticized, and betrayed. Yet it lives. Man has not let the Bible alone because the Bible has not let man alone. It has been hated and loved as no other book. Think of the false theories to which the Bible ran counter; many are dead, others dying. When General Lew Wallace determined to write a book and expose supernatural Christianity, he started to study the Bible. He found it true. Instead of trying to destroy its supernatural ele-

STRANGER THAN FICTION

The Sunday School is the gold mine of the Church. It yields 90 per cent of the new members, workers and prospects.

But pastor and people seldom invest more than 10 per cent of their time, their money or their energy and effort in the Sunday School.



ment, he became its friend and wrote, *Ben Hur*. It will live as long as man desires to know and fellowship with God. It will live wherever a soul wishes to know and live the truth; as long as one sinner seeks forgiveness or humanity looks beyond the veil.—Walter Carvin, in *The Watchman-Examiner*.

THE BIBLE AND "THE SPIRIT OF THE TIMES"

It is surprising how many church members seem to think that we must adjust Bible teachings to "the spirit of the times" in which we live.

Even a middle grade Sunday School scholar who has been trying to study the Bible and has had a teacher that studies his Bible rather than the spirit of the times should know that one of the outstanding characteristics is, that it at no time in its history ever adjusted itself to the spirit of the times. To the contrary, both the prophets of the Old Testament Scripture, and the apostles of the New Testament of the shed blood of Christ, everywhere and always preached a gospel that took hold of the spirit of the times in the way of rebuke and correction. They had a gospel that had in it power to wrestle with the spirit of the times and to conquer that spirit in favor of the spirit of righteousness and godliness.

The spirit of the times may, and often does, bring into churches a dozen or more sectional meetings during each week, while it is restive under the ministrations of the pulpit for two or three times a week, even if the preaching of the gospel from the pulpit takes more than twenty-five minutes at each time.

God help us to serve our times and to love the people of our times, but God help us in spiritual things everlastingly to set our faces against the materialism and lusts for pleasure, and the ignorance of the teaching of the Word of God which characterize our times. May He help us, each in his own way and place, to declare the whole gospel of God for our times whether our times shall applaud or shall not applaud.—*Western Recorder*.

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The Harper CLEARBLACK type is composed of most pleasing, clear-cut letters that are easy to read and that do not tire the eye. A modified pronouncing system is used whereby the ordinary names known to the average Bible reader are not marked for pronunciation, but all other proper

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These two books will be given to the first 1,000 ministers who will agree to conduct a "Moody Day" service on Sunday, February 7, 1937, and will preach an appropriate message in observance of the Centenary of D. L. Moody's birth.

Write

A. F. GAYLORD, Director

D. L. Moody Centenary Celebrations

THE MOODY BIBLE INSTITUTE OF CHICAGO

153 Institute Place

Chicago, Illinois

"WE AIN'T GOT NO BIBLE AT OUR HOUSE!"

W. W. Bradshak, missionary of the American Sunday School Union, had the following experience in the mountains of Kentucky:

One day a boy asked me to ride with him. He told me that he was hauling the mail to the next village, and that he was paid \$12 a month for his work.

"How do you spend your money?" I asked.

"Well, I help support my mother and sister, and the balance I am saving to buy me a rifle. The day I get it I am going to kill old man Yelvington. If he should die, I am going to shoot his oldest son; and if he jumps the country, I will kill the next."

"What in the world do you mean, my boy?" I asked in amazement.

He replied: "Just what I tell you! Old man Yelvington killed my father, and the day of the funeral I swore I would fix him. I have nearly enough money to get the rifle, and when I do, something is going to drop over yonder; you know what the law of revenge is."

I was nearly speechless with astonishment. "My young friend," said I kindly, "don't you know if you kill that man you will have to fly from your home, go to prison, or be hanged? Do you know what an awful thing murder is? What does God's Word say about it?"

Moody Bible Institute Monthly

He answered, "We ain't go no Bible at our house."

I talked earnestly and tenderly with him, bringing out the gospel rule for forgiveness. He was deeply moved, and tears were in his eyes. Before we parted he promised to give up the dreadful plans. I took a Bible from my bag, wrote his name in it and gave it to him. Some months after it was the means of a conversion; also that of his mother and sister. It pays to teach children God's Word.

That little Bible saved the old man's life, it saved our state a murder trial, it saved a boy from becoming a criminal; and it cost twenty-five cents. One good book, one kind word, often saves a child from a downward career.—*Herald of Gospel Liberty*.

UNITE TO KEEP THE BIBLE IN THE BIBLE SCHOOL

It seems paradoxical to urge that lovers of God's Word unite to keep the Bible in the Bible School. To the uninformed it would seem like urging that books be kept in the public library.

The reference, however, is not to mere copies of the Book in the hands of the pupils or on the pulpit, although such use and display of the Scriptures have their effect. We do not even refer to the reading or quoting or memorizing of the Word in the Bible School. No; our concern goes deeper. It is this: That the Bible be used, displayed, read, studied, quoted and memorized as the revealed, inspired, authoritative Word of God, and not as a

mere record of human experience. It is conceivable that a school could boast of a copy of the Bible in the hands of every pupil, the reading of the Bible at every service, and the memorizing of the entire sixty-six books, and yet be untrue to the Scriptures as the Word of God.

We are not alone in recognizing and facing this problem. A recent issue of *American Lutheran*, discussing "The Bible in the Bible School," said: "The Bible, and the Bible alone, must be the textbook in Lutheran Sunday Schools. No Lutheran would dare to dispute that statement. And yet Lutheran Sunday School teachers need to be reminded again and again of this simple fact, lest they unconsciously be misled by modernistic Sunday School literature which seeks to substitute for the living bread of the Word of God its man-made theories and its materialistic, moralizing material and methods."

We believe the superintendents and teachers in our Bible Schools want to teach the Bible as God's Word. We believe the parents of the children in the Bible Schools want those children to be taught from the Bible as God's revealed Word, and not from a Bible used merely as one of several sourcebooks because it happens "to record the experiences of religiously-minded men in their search for God." This being true, it is necessary for us to pause, review carefully the literature being used in the Bible School, and make sure that it does not avoid the revelation, inspiration and authority of the Scriptures as God's Word.—*The Lookout*.

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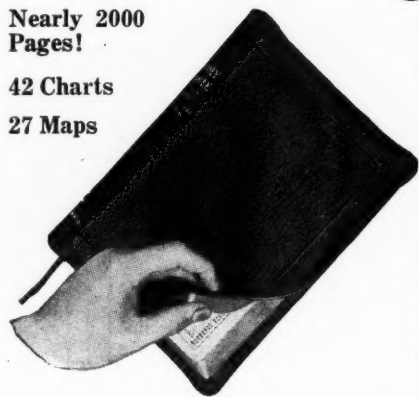
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The thrilling story of a great revival in a Government Reha

Still true to the purposes for which D. L. Moody founded it fifty years ago—the winning of souls through gospel proclamation—the Moody Bible Institute sent the Rev. Harry McCormick Lintz, staff evangelist, and the Calvary Male Quartet composed of over a hundred voices.

THE COLONY

Vol. 1

DYESS, ARKANSAS AUGUST 21

"What God Hath Wrought"

130 definite acceptances of Christ as Saviour;

28 persons restored to Christian fellowship;

41 young lives dedicated to Christian service.

(One of these, a young man, has already enrolled as a student for the fall term of the Institute school.)



Evangelist Lintz and the Calvary Quartet



Some of the Colony children who came to the meetings.



A typical Dyess Colony family. Family groups like these were in constant attendance at the meetings.

Dyess Colony, a Government Project, comprises 27,000 acres in northeast Arkansas. In it are 750 rural homes, to which were brought residents of the state of Arkansas who were on the relief rolls. In this modern little town there are a commissary, administrative building, post office, drug store, cafe, and various business places, hospital, a community auditorium, and various schools scattered throughout the Colony. The colonists have helped to clear the densely wooded land, and as they make good will be helped to purchase their homes and adjoining farm land. The building of churches is forbidden, though religious services may be held in the community auditorium.

Crowds Attend Night Revival To Hear Lintz

Calvary Quartet Is Special Feature of Institute's Revival

Large crowds attend the nightly revival meetings now in progress at the Community house and the sermons of the Tennessee evangelist, the Rev. Harry McCormick Lintz, are impressing the Colonists as powerful, gripping messages.

He is assisted by a group of young men, students of the Moody Bible Institute, Chicago, known as the Calvary quartet. They are Homer Britten, Ft. Madison, Iowa; Jack Dean, El Paso, Texas; John W. Lynch, Evansville, Ind., and Orville Behm, Topeka, Kansas.

These young men lead, sing and pray, and are felt to be a tremendous force for good on the Colony.

They are in charge of the children's and young people's service from 8:30 to 9:30 in the morning at the Community building.

There were 75 children in attendance at the meeting the first morning and the number is increasing from day to day.

These young men are also in charge of the story-hour and play periods at Old Center, East Side and Eden. John Lynch, who plays the trumpet, is a special attraction for the children.

The Rev. Mr. Lintz's sermon on "The Judgment" was based on St.

Revival Draws Over 1000 to Sunday Service

Dr. Lintz's Early Proclamation of Great Salvation to the Lost

By Shaw

Over 2,000 heard the Rev. Harry McCormick Lintz, evangelist of the Moody Bible Institute of Chicago, preach last night at the Community building. The building, crowded to its utmost capacity, could not hold the throng of listeners who were sitting on benches and standing on the floor, listening to the sermon through a microphone. Rev. Mr. Lintz preached on "What Do We Go For Here?" using his text Hebrews 1:1, "It is appointed unto men once to die and after this the judgment."

The outline of his sermon was: 1. "Life is Uncertain." 2. "Death is Certain." 3. "Eternity is sure." 4. "The Judgment day of God is Inescapable." Rev. Mr. Lintz reviewed the famous Scopes trial in Dayton, Tenn., when Clarence Darrow, criminal lawyer, William Jennings Bryan on witness stand reviewed Bryan's testimony of belief in a personal God and the inspiration of the Scriptures.

Song Service Precedes

The sermon was preceded by a song service by the Calvary Quartet.

Do you wish to have a part in

Pray and mail your gifts

THE MOODY BIBLE INSTITUTE

153 Institute Place

Moody Bible Institute Monthly

Conversions

Rehabilitation Project, Dyess Colony, Dyess, Arkansas

composed of Institute students, into the Dyess Colony for a two-weeks' evangelistic campaign. From the start the crowds overflowed the community hall, and an amplifier had to be provided in order that those unable to get inside might hear.

DIY HERALD

KAUGUST 28, 1936

No. 18

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Close Revival Before 2,500

Lintz and Party Leave Colony
After Successful
Meeting

The largest crowd ever to assemble at the Community building heard the Rev. Harry McCormick Lintz in his closing message last Sunday night.

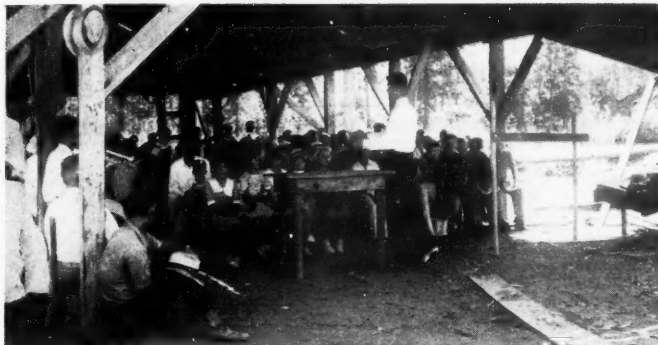
All the benches, tables and chairs available on the Colony were placed out in the grove of trees to accommodate the throng that could not get in the building. One whole section of seats in the Community building was taken by the children and the platform was completely filled with the young people's choir which John Lynch directed.

No Collection

One hundred and thirty people joined the church, 28 were restored and 41 dedicated themselves.

An outstanding fact about the meeting was that no collection was taken. The Moody Bible institute defrayed all of the expense, giving to the people of the Colony this service without any sort of remuneration. Not one cent was taken out of the community by any member of the party.

The Rev. Mr. Lintz expressed appreciation for the co-operation of the officials, preachers, and the Colony who had



A meeting under a saw mill shed for those outside the Colony who could not come to Community House

THE prevailing sentiment following the evangelistic services is best expressed in the words of E. S. Dudley, Government Administrator in charge of Dyess Colony, who says in part:

"I have been hearing splendid reports of the meeting and of the untiring efforts of yourself and the young men that have contributed in such a fine way to the young people of the colony. I know that I am voicing the sentiments of all the people of Dyess when I say we appreciate very much your labors, and we feel sure that the greater benefits will be felt through the months to come."

In a letter signed by John H. Richardson, Supt. of the Dyess Central Sunday school, Earl R. Humble, President of the General Christian Training Union, H. H. Hoodam, Chairman of Arrangements Committee, and Helen E. Shaw, Director of young people's activities—those most deeply interested in the spiritual welfare of the Colony—they say:

"The messages from Brother Lintz have been heart-searching and soul-stirring. We have never heard a man preach with more conviction and power. Our community building and grounds have been crowded to their utmost capacity. As many as 2,000 have been present at one time, and many people have come to Christ daily."

Challenging Calls

OTHER similar calls are coming to the Institute almost every week. Because the people have no money and offerings cannot be taken, *the entire cost of this and similar activities must be borne by the Moody Bible Institute.*

The extent to which these opportunities may be accepted will depend upon the generous co-operation of Christian people everywhere who desire to have a part in this important work of evangelization amongst those who are now very largely without a gospel witness.

part in this great work?

our gifts today to

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November, 1936

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BIBLELESS HOMES

It was found that 2,953 out of 7,646 homes visited by one worker within a year had no Bibles. Another worker found a family who for four generations never owned a Bible. These discoveries were made not on the edge of a primeval forest, nor in the neglected interior of a far-away continent, but in our own United States. The fact that half the world lives in Bibleless homes confronts those charged with Bible distribution with a solemnizing challenge.—*Bible Banner*.

NEWSPAPERS FAILING THEIR PUBLIC

The editorial director of a group of newspapers recently declared that newspapers do not print enough about the Church and its activities. The speaker said that "the newspaper is failing conspicuously to present the spiritual aspect of life in proportion to other activities, but

everywhere editors are trying to correct this fault. Spiritual things are just as active an influence in our communities as are material things. You can't ignore them, and you ought to be a part of them."

Readers of the daily newspapers will endorse this thesis that the newspaper should stand for good citizenship and service; that it represents, or should represent, "a moral and spiritual influence community"; that the standards of the average daily are far below this is too frequently shown in their treatment of crime stories and court trials involving anti-social situations.—*Christian Advocate*.

STILL THEY HAD MARVELOUS SUCCESS

The early believers had no written creeds or covenants, so far as we know, though they revered and magnified the Old Testament Scriptures, their only holy writing until the New Testament literature grew up. The "Apostles' Creed" was not heard of for a hundred or two years, and was neither the work nor faith of the apostles.

They had no special brotherhood organization, but the whole body of believers was an ideal brotherhood bound together by common faith, experience, service, and suffering. They had no modern Sunday School, but succeeded vastly better than we in teaching, even ignorant slaves, the basal truths of Christ's sacrifice, doctrine, and spirit.

They worked for a wretched stipend—even those who were not slaves—but their liberality flourished to help their brethren in hunger and distress. Silver and gold had they none, but they had power to say to the lame, "Rise up and walk." They were despised of men, but honored of God. They made a poor living, but a great life. They had no prestige or pomp and pride of circumstance, but were depositaries of divine power, which caused tyrants to tumble and thrones to totter.

Their preaching was not adorned with philosophy, but was mighty in the Scriptures and rich in Christian experience. It was often done by plain, untrained men who had no embellishment of rhetoric or tricks of oratory, but it was a word with power, before which haughty hearts bowed in confession, and discouraged spirits were lifted up with hope that sprang eternal in their breasts.—*Western Recorder*.

ESSENTIALS OF A GOOD EDUCATION

Carlyle said that "the true university of these days is a collection of books." You can size up a preacher pretty accurately by glancing over his library. Presumably one reads and studies carefully the prescribed textbooks while pursuing his college course. After he turns his back on his alma mater he had better cling to the reading habit, persistently and strenuously, as long as he lives. The main reason why many professional men never rise above the level of mediocrity is that they have a scant acquaintance with books. One's reading should be as varied and extensive as possible. In addition to familiarity with the up-to-date literature of one's own profession, there should be acquaintance with the best available in history, philosophy,



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SOMEONE has truly said: "If you trust, you do not worry; and if you worry, you do not trust." Certainly, those who have entrusted their funds to Wheaton College in a Life Annuity Contract do not have financial worries.

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science, biography, fiction, poetry, theology. We have to "redeem the time," as the days, months and years come and go, if we are to be well-read, for this is a busy world and we must do things efficiently. But it is amazing how much reading may be accomplished by men and women who have lots to do.—*The United Presbyterian.*

TEAPOTS THAT FUNCTION LIKE THERMOS BOTTLES

Some examples of the Chinese equivalent of thermos bottles are included in an exhibit recently added to Hall 32 (West Gallery). These consist of wickerware baskets with heavily padded interiors, fitted with porcelain teapots. It is said that they are as efficient in keeping tea or other liquids hot as the vacuum bottles used in this country. The spout of the teapot projects through a perforation in the lock of the basket, making it possible to pour without removing the pot. The baskets are fastened with a brass hook in the form of a fish, the tail of which fits into a loop. Although the thermos bottle was invented in England, as recently as 1907, the Chinese have had their hot teapots for the use of travelers for hundreds of years.—*Field Museum News*

SAVED TO ACCEPT CHRIST

Even though he has lost his legs, he still praises God that his life is spared. The young man of this story and his father-in-law went fishing about ten miles from the Michigan shore on Lake Michigan. They had gone in a small boat in February, when much ice was in the lake and the weather very cold.

Their going had been against the advice of others, and while fishing their boat was frozen fast in the ice. As time went by, they felt the biting cold weather. In trying to keep warm they beat each other with an oar and stick. Soon a coast guardsman, who had seen them going out, noticed that they had not returned and went in search of them. They started back to shore, but the father-in-law dropped dead on the ice. Not long afterward the coast guardsman also was overcome by the severe cold and fell to his death. The young man was getting much fatigued, but kept going on; he soon fell and crawled most of the distance to shore. On the shore he was found by some Indians who took him to the nearest hospital.

A former Moody Bible Institute student was holding a gospel campaign in this hospital town and was taken to visit the unfortunate young man. It was in a tragic condition that Rev. Mr. Stucky found him, for his legs had been amputated. Here it was the privilege of Mr. Stucky to witness for the Lord, and he said to him: "Wasn't it marvelous that the Lord spared your life when the other two men died?" "Yes, I've often thought how wonderful it is, and that I was allowed to live." "Have you ever thought since you have been spared in such a miraculous way, that you now owe God what is left of your life?" "Yes," he said, "I have, but I don't know how I can be saved. I've been waiting four months for some one to tell me the way of salvation."

Picking up a Bible which lay on a table, Mr. Stucky turned to John 5:24,

"Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." Also Romans 6:23, "... the gift of God is eternal life through Jesus Christ our Lord," and other scriptures also, explaining to him what salvation is. Then lifting their hearts to God in prayer, he gave his heart

to the Lord in full surrender, saying, "I'm so glad you came, for now I know the Lord Jesus Christ as my own personal Saviour."—*Student News Service.*

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—William Norton—

CAN WE BELIEVE IN THE VIRGIN BIRTH?

A Christian Jew and a non-Christian Jew were conversing about the virgin birth. "If I should tell you that a child had been born in this city without a father, would you believe it?" "Yes," replied the Christian, "if he should live as Jesus lived."—*Sunday School Times*.

A HINGE

"A hinge is a tiny thing, compared to the door on which it is placed; yet it swings the greatest door outward or inward. What seems to you a very unimportant question of right or wrong may prove the hinge on which your life swings toward good or evil destiny."—*Fellowship News*.

HOW SIN RUINS

A relief lifeboat was built at London many years ago. While the workmen were busy over it, one man lost his hammer. Whether he knew it or not, it was nailed up in the bottom of the boat. Perhaps if he found it out, he thought that the only harm done was the loss of one hammer. But the boat was put to service, and every time it rocked on the waves the hammer was tossed to and fro. Little by little it wore for itself a track, until it had worn through the planking and keel down to the very copper plating, before it was found out. Only that plate of copper kept the vessel from sinking.

It seemed a very little thing in the start, but see what mischief it wrought. So it is with a "little" sin in the heart. It may break through all the restraints that surround us, and but for God's great mercy, sink our souls in endless ruin.—*S. S. Times*.

WHERE THE SAILOR FOUND A SAFE HARBOR

I have read the story of an old sailor who, after a life-time of agnosticism, came to spend the remnant of his years in one of the sailors' homes. A faithful chaplain persuaded him to read the Gospel of John, with a promise that he would mark in red any verse he found himself able to believe. He read through the first two chapters without comment. Halfway through the third, he came to those immortal words, "For God so loved the world, that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life." He stopped. He read and re-read. He said to himself, "If I could believe anything, this is what I could believe." Then, with sudden illumination, he cried out, "I do believe this, for it is what my heart and soul have craved." He then cut out of a great piece of white cardboard an anchor, fastened it over the mantlepiece in his room, and wrote upon it in red ink, "I have cast my anchor in a safe harbor."—*J. C. Massee, in "I Am Jesus."*

BACK TO THE TRUTH

The mechanistic view of the universe, once so popular in some quarters, is rapidly losing its hold upon human thought. Modern men of science such as Jeans, Eddington and Milliken, are giving us, as we believe, a truer interpretation of the world order than the scientists of a generation ago. To believe that "senseless atoms by some accidental maneuvering of themselves" are responsible for the universe as we know it, is as foolish as to believe in such an origin for a great cathedral or a powerful dynamo or any other intricate or beautiful creation of man's skill and art and labor. Logic and common sense, as well as religious faith, lead us back to the truth expressed in the ancient words: "In the beginning God created the heaven and the earth" (Gen. 1:1).

THE VANITY OF MAN'S MORALITY

They launched a magnificent steamer upon one of our lakes some time ago. She was complete in her every appointment and as nearly perfect as a vessel could be made. After some miles on her first journey the engine for some reason stopped, and a strong wind was driving the vessel on the dangerous rocks. The captain ordered the anchor down, but still the vessel drifted towards the rocks, because they found upon investigation that the anchor, while a perfect piece of workmanship, was three feet too short!

What a picture this is of the man who may be trusting in the intellectual, unreasoning, and vain conceit of his own morality, and all the while drifting toward the disaster that awaits him on the shores of the eternal world.—*W. E. Biedewolf, in The Man Who Said He Would*.

THE HOLY SPIRIT'S WORK

In St. Peter's, Cologne, there are two pictures of the crucifixion of Peter, that stand side by side, and the existence of these two pictures is explained in this way. In the beginning of the 19th century, when Napoleon came and ransacked the city, he robbed St. Peter's of one of those two pictures—the original—and took it away. While the first picture was away from the city, the artist, in the absence of the original, painted another picture. In time the original picture was restored, and the two were placed side by side. Experts now say that there is so little difference between the two pictures you cannot tell which is the original. In the absence of the original, the artist painted another picture of Peter.

Now, that is the glorious work of the Spirit. The Original is absent. *Jesus is in heaven. But the Holy Spirit is here, and He is the master Artist, and in the absence of the Original, He is painting the likeness of Jesus upon the unworthy canvas of your life and mine.* May we be worthy copies of the Original! Conformed to His likeness!—*Herbert Lockyer, in The Heritage of Saints*.

SERVICE COSTS

A woman who was interested in Christian work in London wrote me once and said, "I have a meeting I want you to come to speak to. It is only a small meeting and will take nothing out of you." I answered, "I cannot come, and it would be of no use if I did come. *If it takes nothing out of me it will do nobody any good.*" It is service that costs, and a cheap religion is not worth preaching.—*Gipsy Smith, in The Evangelical Christian*.

TACT IN SOUL WINNING

Wood B. Williston, an Anglican church missionary in northern Quebec, was called recently to see a dying prospector in the hospital. The account in his own words is as follows:

"One day I was called to see a dying prospector in the hospital. A companion said to me as I was going in, 'Now don't say anything to him about dying, talk to him of prospecting and claims.' I stood back to see how one prospector would talk to another who would shortly pass over to the other side. But as they talked about the market, new finds, and recalled past experiences, he never paid any attention to them. I then began to speak to him of the prospect of spending an eternity with Christ. I told him of the claim that Christ had upon him: 'Ye are bought with a price.' As I read and prayed with him he joined me, and then when I asked him if he would like to sing, he said, 'Sing "Jesus Loves Me, This I Know."' His mind went back for sixty years, perhaps, to a little country Sunday School, or his mother's knee, when he learned that hymn."

WHY CHRIST DIED

"Well, I cannot understand why a man who has tried to lead a good moral life should not stand a better chance of heaven than a wicked one," said a lady recently, in a conversation with others about the matter of salvation.

"Simply for this cause," answered one "Suppose you and I wanted to go to a place of amusement where the admission was a dollar. You have half a dollar and I have nothing. Which would stand the better chance of admission?"

"Neither."

"Just so; and therefore the moral man stands no better chance than the out-breaking sinner. But now, suppose a kind and rich person, who saw our perplexity, presented a ticket of admission to each of us at his own expense! What then?"

"Well, then, we should both go in alike. That is clear."

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—Mrs. A. L. H.

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I was saved from sin by reading one of your Gospels of St. John. In answer to the question, "Are you willing to confess Him before men as your Saviour?" I signed my name and accepted Christ. I am the teacher.—J. A. L.

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Practical and Perplexing Questions

Grant Stroh

MR. MOODY AND SEVENTH DAY ADVENTISM

W.B.B., Jerseyville, Ill.

Question: We are of the opinion that D. L. Moody was a strong believer in the theory that Saturday is the true and only Sabbath. Is not this the truth?

Answer: The same charge has been made before by advocates of Seventh Day Adventism, hence we are answering it somewhat in detail. In his book on the Ten Commandments, entitled *Weighed and Wanted*, a statement is made which taken by itself, might warrant the opinion of the questioner; but this conclusion is not substantiated when the sermon is considered as a whole. Mr. Moody speaks of the fourth commandment as being as binding now as ever, and adds that no one can point to a place in the Bible where it has been repealed. All of which is true. Nevertheless, we have abundant evidence both in the New Testament and in the early history of the Church to prove that gradually Sunday came to be observed instead of the Jewish Sabbath, apart from any specific commandment (see *The Lord's Day or the Sabbath*, by Norman C. Deek). This we have repeatedly shown in this department of the MOODY MONTHLY, and in doing so we have been in harmony with Mr. Moody's own beliefs. For example, in the sermon now under consideration it can readily be shown that in the mind of Mr. Moody, Sunday was the Christian Sabbath. Mr. Moody says, "Sabbath" means "rest"; and goes on to say, "True observance of the Sabbath may be considered under two general heads: cessation from ordinary secular work, and religious exercises." But he used the terms "Sabbath" and "Sunday" interchangeably. For example, he speaks of once walking sixteen miles in order to keep four speaking engagements one "Sabbath," but we know he meant Sunday, for in this same paragraph he states that if required to have a carriage, he insisted that "the horse and man rest on Monday." Under the caption "Sabbath Trading," he says, "Business men travel on the Sabbath, so as to be on hand for business Monday morning." It is self-evident here that he means Sunday. Mr. Moody also refers to the constitutional protection of our President, saying that he has ten days in which to consider a bill before attaching his signature, "Sundays excepted." The following quotation establishes beyond a doubt that when Mr. Moody mentioned the Sabbath he meant Sunday: "When I was a boy, the Sabbath lasted from sundown on Saturday to sundown on Sunday." Other instances in this sermon by Mr. Moody might be given to show that when he talked about Sabbath-keeping, he had in mind Sunday, or the first day of the week, rather than the seventh day. Not only was Mr. Moody not in favor of Seventh Day Adventism, but we are informed by one who was intimately acquainted with him that "he gave this sect no quarter." Christians are to keep the Lord's Day, the day of His resurrection, and not the Sabbath of the Old Testament.

NON-SECURITY TEXTS EXAMINED

E.R., Ellensburg, Wash.

Question: How would you explain the enclosed texts, which apparently contradict the believer's surety of salvation?

Answer: (1) *Romans 11:22*—God spared not the unbelieving Jewish nation because of its unbelief. Likewise, should the Church as an institution become apostate, she also will be cut off. This does not refer to individual believers. The judgment will be a corporate judgment. (2) *Philippians 2:12*—Unless the salvation is a present possession, how could it be worked out?



The injunction is not to "work for." Having been justified by faith, let us work together with God, who works within us (v. 13) until we are glorified (Rom. 8:28, 29). The "fear and trembling" is not lest we be lost, but lest we fail to fully co-operate with the Holy Spirit in His transforming work within us. (3) *II Peter 1:20, 21*—Those here described are not true Christians, but mere professors, who for a season profited by leaving the world, through their knowledge of the way of righteousness. But no one is saved by a mere knowledge of the way of salvation. One may possess such knowledge, yet not act upon it. (4) *Matthew 12:43-45*—Just because an evil spirit is cast out of a person, does not prove the salvation of that person. This cast-out spirit (demon) may return with other evil spirits and again take possession, for he finds the house "empty"; not indwelt by the Spirit of God (John 11:16, 17). (5) *Galatians 5:4*—Paul is here dealing with Jews who are advocating salvation through the keeping of the law, or by adding works to faith. If they persist in believing that they can be justified by keeping the law, then there is no hope for them; they have "fallen away from grace" (R.V.), by which alone we are saved (Eph. 2:8).

LITERAL REIGN OF CHRIST

H.C.K., Minonk, Ill.

Question: Please give me some texts

which teach the literal reign of Jesus Christ, the Son of man, on this earth.

Answer: Read the following: *II Samuel 7:16* with *Luke 1:31-33*; *Psalms 2 and 72*; *Daniel 2:44*; *7:13, 14*; *Zechariah 14:9*; *Matthew 19:28*; *25:34*; *Revelation 11:15*; *19:11-16*; *20:4-6*. Remember too, that the kingdom of heaven is an earthly kingdom (Matt. 13:24-30, 36-43). Jesus Christ now sits on His Father's throne, but the time is coming when He shall sit on His own throne (Rev. 3:21), which is the throne of His father David, and of the whole world.

UNEQUALLY YOKED

V.R.G., Burnettsville, Ind.

Question: Kindly explain *II Corinthians 6:14, 15*. Does it mean that we should not commune with those who are in the Church, but who do not conform to its standards?

Answer: This passage, including verses 16-18, was considered in our September number under the caption, "Forbidden Fellowship." If you will critically examine this passage you will discover that Paul has in mind "unbelievers" (v. 14), among whom are the different classes whom he next proceeds to specify. Hence none of them belong to the Church, and there is no need of considering withdrawing from your local church in order to fellowship "in a different communion," as you say. The kinds of unbelievers mentioned by Paul were the very ones from which the believers in Corinth had separated themselves when they became Christians. What Paul is endeavoring to point out is the impossibility of any real Christian fellowship to exist between believers and unbelievers. Rather, there ought to be an out and out separation. Verse 18 is added to encourage such a separation.

THE PENTATEUCH AND ISAIAH

K.S., Madras, India

Questions: (1) Are the first three chapters of Genesis false? If not, what are the proofs? (2) Was the Pentateuch written by Moses? Proofs? (3) Was Isaiah written by one person? Proofs? (4) Can you recommend some satisfactory books?

Answers: Your questions would require a course in Biblical Criticism in order to answer them. We give you only suggestions and outlines. (1) Since the book of Genesis never has been known to exist in

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any other than its present form, the burden of proof lies with those who seek to dismember and discredit it. Apart from the first three chapters, we are left without any explanation of the origin of the universe or of man. Since the Bible claims God for its author, would He not naturally give first of all the information contained in these three chapters? The unity of Genesis is destroyed if we omit these necessary and vital chapters. (2) The Mosaic authorship may be proved by the following facts, which are taken from the classroom lectures on Biblical Criticism, by Dr. Gray: (a) The Pentateuch never has existed in any other form; (b) The Mosaic authorship has been maintained by practically the whole Jewish nation and the whole Christian Church, with few exceptions; (c) Moses was qualified to write the Pentateuch; (d) The Pentateuch claims Moses for its author; (e) The later books of the Old Testament corroborate the claims of the Pentateuch; (f) Jesus Himself corroborated the Mosaic authorship; (g) The writers of the New Testament followed the testimony of Christ; (h) There also are such evidences as the marks of unity, the historical situation, the confirmations of archaeology, and the moral and psychological improbability of fraud. (3) As to Isaiah, the negative arguments for the single authorship are the following: (a) The difference of style between the two parts (chs. 1-39 and 40-66) may have been due either to lapse of time, or difference of subject matter. (b) The style of Isaiah can be determined only by the entire book. (c) The theological differences may be accounted for by the change of subject. Positive arguments may also be given: (a) As for the unity of the book, there is only one superscription or introduction, and there is no suggestion of a literary break at chapter 40. (b) There are peculiar words and phrases which are common to both parts. (c) The local coloring of both parts is the same. (d) Neither the Jewish nation nor the Christian Church knew of more than one Isaiah—Christ and His apostles never mentioned more than one. (4) We would recommend the following books: *Outlines of Introduction to the Old Testament*, by Beardslee; *Old Testament Introduction*, by Raven; *The Pentateuch, a Critical Record*, by W. T. Piltner. This last named volume is recent, large, quite expensive, but extremely valuable. It is not for the ordinary reader. We would add to the list two recent, small books: *The Authenticity and Authority of the Old Testament*, by Procter; and *Is the Bible True?* by Atkinson.

E. STANLEY JONES

A.P., Philadelphia, Pa.

Question: Kindly explain the false teaching which Dr. E. Stanley Jones is advocating.

Answer: In the September-October number of *The Witness* (India), under the caption "Dr. E. Stanley Jones and Christian Communism," our attention is called to a pamphlet by Dr. Jones entitled, *The Christian Program of Reconstruction*, published last May. It is based on a false exegesis of Luke 4:18, 19. In this article we are told by Dr. Jones that God is the Father of "every man everywhere," hence every naturally born man is a child of God. All he has to do is realize the fact, says

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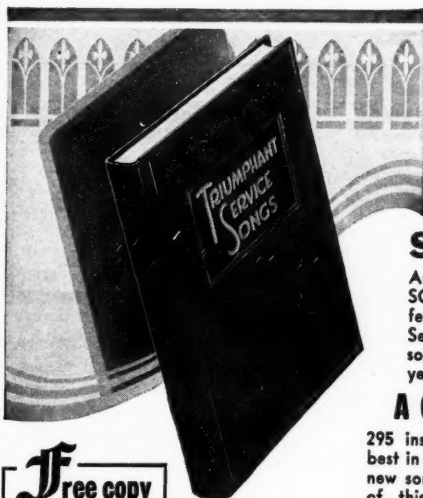
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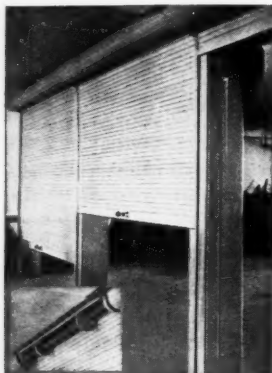
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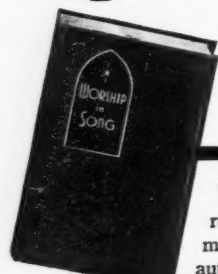


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Dr. Jones. This of course is denial of the necessity of the regenerating work of the Holy Spirit based on the atonement. The social program of Dr. Jones would obliterate every religious or social distinction, and organize a classless, ideal society solely through human wisdom and instrumentalities. His program of such a reconstruction is purely humanistic, based on the Fatherhood of God and the brotherhood of man. Its chief defect is that it does not deal with the basic problem of sin. In other words, E. Stanley Jones claims to present a better program than God's for the true solution of the evils of the world. We prefer, however, to stick to the teachings of the Word of God. You also may find an excellent review of E. Stanley Jones' book *Christ's Alternative to Communism*, in the July, 1935, number of the *MOODY MONTHLY*. Rev. H. E. Safford, of Boston, who for many years was a missionary in India, here claims that Dr. Jones' false interpretation of Scripture is due to his mixing Western Modernism with Eastern religious philosophy. Dr. Jones has wholly misconceived what the real kingdom of God is like, because he knows little or nothing about Bible prophecy. In this respect he and Kagawa of Japan are like. "Having lost the key to the future, despite its plain revelation in the Bible, his range of vision includes but two possible outcomes for humanity, either a socialized community, or chaos." Had Dr. Jones studied and believed what the Bible says about the coming kingdom of God, he would have known that it will not be established by human programs but by God Himself, when the Son of Man returns in power and glory to set up His kingdom and reign over all the earth.

SIGNIFICANCE OF FORTY

G. K. M., Greenville, Ill.

Question: What is the significance of "forty," used so often in the Bible?

Answer: First of all it should be noted that forty is a multiple of four and ten. Four has special reference to the earth, or

what is connected with the earth, and particularly symbolical of "completeness of range and of comprehensive extent" (Isa. 11:12; Zech. 6:1-5, etc.). Ten is also an earth number, and often is used in connection with the testing of Israel (Gen. 3:7; 42:3; Dan. 1:12, 15; 7:24, 25, etc.). Hence in the symbolism of forty we naturally should expect it to relate to the earth and have particular reference to periods of testing and of judgment (Gen. 7:4; 7:17; Heb. 4:17, etc.).

ELIJAH YET TO COME

N. N., McDowell, Ky.

Question: Was John the Baptist Elijah returned to earth again?

Answer: John the Baptist was not Elijah but only a type, preparing the way for Christ's coming. John specifically disclaimed that he was Elijah (John 1:21). While our Lord referred to John as Elijah, He added, "which is to come" (Matt. 11:14, R.V.). The literal and personal coming of Elijah will occur in the preparation of the world for the personal coming of Christ in order to inaugurate the "great and terrible day of the Lord" (Mal. 3:1-6; 4:5, 6). Elijah still lives. On the Mount of Transfiguration he appeared with Moses. When he comes to the earth again it probably will be as one of the two witnesses in Jerusalem, who will prophesy and work miracles of judgment for a period of three and a half years at the very end of the present age; and none can do them any harm before their work is finished. Then they will be killed, resurrected, and caught up to heaven (Rev. 11).

A SECOND EXODUS

The development of the Holy Land is almost startling to the onlooker. In spite of the strictest efforts to control the immigration of Jews to Palestine, their number increases so rapidly that it is being talked of as a "second exodus." Official efforts to exclude them are powerless. They are being smuggled from Europe into Palestine.

German-Jewish capitalists have arrived in the country in considerable numbers during the last twelve months, and their advent has had a galvanizing effect upon industry. New factories, equipped in the most modern manner, are springing up over all the country. The Holy Land, which during the last decade has been rapidly awakening from its long sleep, has suddenly leaped into a prosperity which, in the midst of world economic depression, is touchingly impressive.

It is claimed by the Jews that this is no bubble growth, but rather a second exodus, a migration of capitalists, employers of labor, with their skilled artisans and their modern methods and machinery, from an unfriendly country to one which has been designated as their "national home."—*Jewish Missionary Magazine*.

Paul was regarded as a poor tentmaker by the great and mighty ones of his day. But no one can now tell the name of any of his persecutors, or of those who lived at that time, unless their names happened to be associated with his, and they were brought into contact with him.—D. L. Moody.

Moody Bible Institute Monthly

International Uniform Sunday School Lessons

Harold L. Lundquist

November 8

THE CHRISTIAN WARFARE

Acts 19:8-12, 18-20; Ephesians 6:13-20
Golden Text: Be strong in the Lord, and in the power of his might.—Ephesians 6:10.

War! war! The whole world is war-conscious in our day. Nations are watching one another with suspicion, and in the meantime arming themselves for conflict. Hatred and suspicion are rife, and as long as sin rules the hearts of men we long in vain for peace, which cannot come until that day when the Prince of Peace Himself shall reign.

Yet every Christian hopes and works for the peaceful solution of the nations' problems. Right thinking men do not want war between the peoples of the earth. But there is one warfare that we do seek to foster and promote. We encourage it, and as Christians make a holy resolve to battle to the end. That is the warfare against Satan and his hosts. As long as he rules in the hearts of men, and sin and wickedness are here, we say, "Fight on, my soul."

Christian life and service are presented in Scripture as a fight, and we do well to learn the methods and the weapons of this great spiritual conflict, not stressing a belligerent note of strife against one another, and particularly not between the divisions of God's army in the earth, but standing shoulder to shoulder in the battle against the Evil One.

Our lesson presents a picture of

I. The Lord's Warrior (Acts 19:8-12).

Paul, who is now on his third missionary journey, comes again to Ephesus, the leading city of Asia Minor, and the center of the worship of the heathen goddess of Diana. He tarries there for about three years.

Like a good tactician he began his campaign at a strategic point, the synagogue. He brought forward his God-given weapons, "reasoning and persuading." Some he won, others disbelieved—the sad fact which even this greatest of all preachers had to meet. God attested his work by miracles. The soldier of the Lord does not go into battle alone. Nor does he fight in his own power. God gave him

II. A Mighty Conquest (Acts 19:18-20).

When a man's profession of faith in Christ carries with it an open forsaking of his confessed misdeeds—a true change of life as well as a declaration of belief—there has been real dealing with God.

Notice, that they burned the bad books found in their homes, even though they were valued at thousands of dollars. Christian, how many books or magazines are there in your home now that minister only to the lowest in your nature? Oh, yes, they may be "literature," they may be in beautiful bindings; you may even read them "in the original," and regard the reading as cultural. But if they are evil books, are you ready to follow the Ephesians in destroying them?

Finally, we have from Paul's letter to the Ephesians the glorious presentation of the Christian's

III. God-Given Weapons (Eph. 6:13-20).

This is a familiar, but none the less rich and instructive, passage. We have space to note only that there are (1) five weapons of defense; namely, the girdle of truth, the breastplate of righteousness, the shoes of peace, the shield of faith, and the helmet of salvation, and (2) one mighty weapon of offense, the sword of the Spirit—the Word of God. A glorious and impenetrable armor and equipment for battle!

But it will do us not the slightest good unless we obey Paul's admonition and put it on. Christian, are you wearing and using "the whole armor of God"?

November 15

THE HEROISM OF CHRISTIAN FAITH

Acts 21:12, 13, 27-34; Romans 9:1-5

Golden Text: Greater love hath no man than this, that a man lay down his life for his friends.—John 15:13.

We now come to the close of the third missionary journey of Paul. As he came to Jerusalem for the last time in his eventful life, he was warned by a prophet, Agabus at Caesarea, that if he went up to Jerusalem, he would be bound and given over to the Gentiles.

Heroism of the highest and noblest type has characterized the followers of Christ in all times. Paul was not one to be deterred from what he believed to be God's will by the probability that he would suffer. Like all who follow the Lord Jesus Christ in truth, he was

I. Fearless, in Practice as Well as Theory (Acts 21:12, 13, 27-34).

Many there are who sing, "I'll go where you want me to go, dear Lord, I'll be what you want me to be," or smoothly repeat consecration vows, who are frightened away at the slightest difficulty, and who feel that they must have been mistaken about the Lord's will for their life at the first indication that His guidance would interfere with their comfort or convenience. No such cowardice or vacillation was found in Paul.

In the first place, he did not intend to have a holy purpose weakened by disheartening talk. How many young men and women have left a place of sacred meeting with God, aglow with the purpose of serving Him in the foreign mission field, and then permitted an uninterested friend or relative or employer talk them out of it?

In the second place, we find Paul carrying through his purpose. When he came to Jerusalem he was counseled to enter the temple to take a Nazarite vow, and thus to satisfy his enemies. Some have commended Paul for thus pacifying those who withstood him, others strongly condemn him for yielding. His purpose was good, but his act led to unfortunate results. An infuriated Jewish mob saw him in the temple and wrongfully accused him of

defiling the temple by bringing a Greek into this holy place.

A riot ensues, and Paul would have been killed had not the Roman captain and his band rescued him. Was Paul afraid? He immediately turned his arrest into an unsurpassed opportunity to give a testimony and to make a defense of his ministry (see Acts 21:40-22:22). He admonished others to "be instant in season and out of season" (II Tim. 4:2); he practiced what he preached. He constantly urged faith in God, steadfastness in the midst of trials, and he gave full proof of these things in his own ministry.

In all this he did not seek his own glory, or any honor for his own name. The Christian hero knows nothing of heroism for publicity's sake; he does not serve with an eye on the "grandstand." Paul was actuated by a deep and a genuine

II. Concern for the Salvation of His People (Rom. 9:1-5).

The Christian worker who knows nothing of "great sorrow and unceasing pain" in his heart over the plight of the unsaved, does not follow in the Pauline succession, nor does he know the heart of the Man of Sorrows.

Paul surely did not wish himself separated from Christ, but was so deeply moved that he said he "could wish" it—if it were not wrong—in order to save his brethren.

Do we not need a revival of compassion in our churches, and in our own hearts, a yearning over the multitudes about us who are as sheep without a shepherd?

November 22

AN AMBASSADOR IN CHAINS

Acts 28:16-24, 30, 31; Romans 5:6-11

Golden Text: I can do all things through Christ which strengtheneth me.—Philippians 4:13.

The rescue of Paul from the Jewish mob by the Roman authorities resulted in consideration of his case on their part to determine what manner of man he was, and why his words and actions provoked such violent reactions among the Jewish subjects of Rome in Judea. When it appeared that Festus, who was procurator, was inclined to turn him over to the Jews at Jerusalem, Paul, knowing of their hatred, makes

I. An Appeal to Caesar (Acts 28:16-19).

It was an act of great significance, and largely determined the course of Paul's life and ministry until his death. It is a question on which there is no little difference of opinion, whether Paul was right in making this appeal. Perhaps Dr. G. Campbell Morgan has best gathered up the truth of the matter in saying, "His way was that of an attitude revealing for all time what the duty of the Christian man is—to be true to his Lord, to be true to his conscience, to be loyal to the powers that be and to make his appeal to them where necessary, for protection, in order that he may continue

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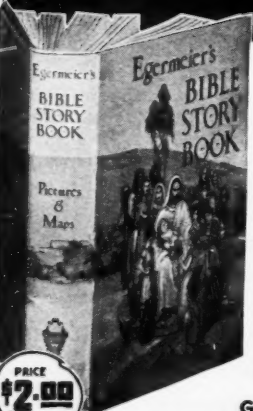
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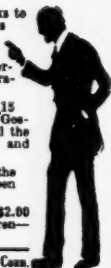
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his work in accordance with the will of his Lord." Paul made no appeal to save his own life, but he did want to continue his ministry. And this he was permitted to do, for after he had come to Rome we find him to be

II. A Prisoner Preacher (vv. 20-24, 30, 31).

He was chained, but not silenced. He was anxious that those in Rome should "see" and "speak with" him (v. 20). They knew of the Christian "sect" only by rumor, as one "which everywhere is spoken against" (v. 22). He now proclaimed the truth to them, and with what results? "Some believed... and some disbelieved" (v. 23). Again, we see that the greatest of all preachers met just the same encouragement and discouragement that we face.

The witness and messenger is not judged by the success that crowns his efforts, but by the faithfulness with which he discharges his duty. Let us not condone our own carelessness or inefficiency by saying that even Paul was unsuccessful; but if we have been faithful and diligent, let us be encouraged even though some disbelieve.

Verse 30 indicates that Paul either had a large measure of liberty, being permitted even as a prisoner to dwell in a private house, or that he was tried and acquitted and continued to work in Rome for a period of years. Whichever may be true, we cannot but admire the faithful testimony of this man upon whose body time and trials had borne heavily, but whose spirit was as young and as powerful as the message he presented. And what was his message? We find it in his epistle to the Roman church. It was

III. Justification by Faith (Rom. 5:6-11).

Christian men and women are those who were weak (v. 6), ungodly (v. 6), unrighteous sinners (v. 7, 8), and enemies of God (v. 10). But having been justified by His blood (v. 9), they are "saved" (v. 9). What a beautiful word—"saved"! Brought back to God, "reconciled to God through the death of his Son" (v. 10), we are indeed saved if we have accepted Him as our Saviour.

This was Paul's message, and it is our message to a lost world.

November 29

CHRISTIAN BROTHERHOOD Philemon 4-20

Golden Text: There is neither bond nor free... for ye all are one in Christ Jesus.—Galatians 3:28.

Letters are always interesting, and especially so when they bring good news. The brief epistle to Philemon is one of unusual charm. Paul writes to Philemon, a Christian brother in Colosse, to inform him that he is sending back to him Onesimus, who, through misfortune and sin (vv. 18, 19), had become a slave. Evidently, he had stolen from Philemon what he needed to enable him to run away, and had ultimately come to Rome.

Having reached this great city he no doubt was satisfied that he had placed himself beyond the reach of anyone who knew him. But he had reckoned without God, who not only knew where he was (see Ps. 139:7-12), but also what he needed. He is brought into touch with the imprisoned

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apostle, Paul, and through his ministry, the fugitive slave becomes a "brother beloved in the Lord" (v. 16). How marvelous is the grace of God, and how patiently He deals with those who attempt to flee even from His love!

Our study of this epistle centers around four great words.

I. Appreciation (vv. 4-8).

After an introductory word Paul speaks of his love for Philemon, his appreciation of the latter's hospitality, his fellowship, and his faith.

Is Paul flattering his friend in order that he may grant his request? Certainly not, but he is expressing his true feelings toward a faithful brother. We need a revival of Christian courtesy and appreciation of one another. The man who thinks that he must show that he is true to Christ by treating others with boorish rudeness, needs to learn a new lesson from the Lord Himself, and from His Word.

II. Consideration (vv. 9-14).

Paul could have kept silent, and encouraged Onesimus to remain with him. He needed help (v. 13), but without the consent of Philemon he would not keep Onesimus (v. 14). At the same time he reminds Philemon very tactfully that he owes them both loving consideration.

We have here a striking illustration of the candor and considerate thoughtfulness which should characterize the dealings of Christians with one another. We need to put away careless trampling upon the rights of others in order that our work may go forward.

III. Brotherhood (vv. 15, 16).

The fact of regeneration does not change a man's social status so far as the world is concerned, but within the circle of God's household he becomes a "brother beloved." Let us look less at the accidents of circumstance, education, or birth, which differ, and rather magnify the family relationship, for all who are born again are brethren.

IV. Partnership (vv. 17-20).

Paul counted Philemon not only a benefactor and a brother, but a partner in the great enterprise of God on earth. Partners share both joys and sorrows, gains and losses. They stand by in the hour of need, they plan and labor, weep and rejoice together. One wonders what might be accomplished for Christ if all Christians would accord one another even the ordinary consideration of partnership.

It should be noted in closing that verses 17 and 18 present an illustration of the great doctrine of imputation. The wrong of Onesimus was to be charged to Paul, and Paul's standing with Philemon is the basis of his acceptance of Onesimus. Even so, the righteousness of Christ is imputed to the believer, because our sins have been laid upon Him. What a wonderful Saviour!

December 6

PAUL'S PARTING COUNSELS

I Timothy 6:6-16; II Timothy 4:16-18

Golden Text: I have fought a good fight, I have finished my course, I have kept the faith.—II Timothy 4:7.

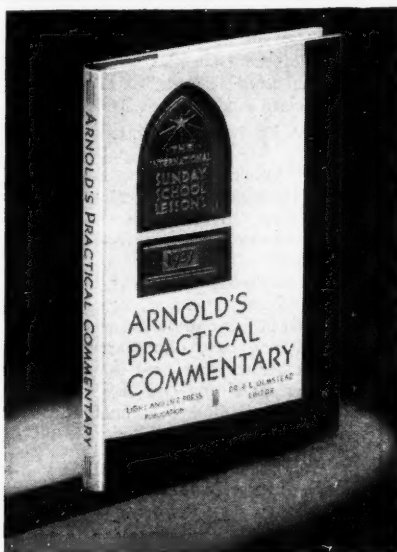
The apostle Paul was an example in

many things, and not the least important of these is the manner in which he was constantly on the lookout for young men who by the call and blessing of God would take up the gospel ministry. He realized that there was much to be done, and that if the Lord tarried he and his co-workers would pass on, and the work must needs be carried forward by younger men.

Not only did he seek out such young men, but he "followed through," giving them encouragement, instruction, and opportunities for service. How shortsighted is the Church that fails God at this point, or which, for the sake of local and present usefulness, hinders young men and women from obtaining the needed training for Christian service. The fields are white unto harvest, but the laborers are still few. Let us pray them out and help them on their way.

Our lesson centers around the counsels of Paul to his young friend, Timothy. Written near the end of his life, the letters are filled with all the sweet earnestness of his great soul. They present four important truths which merit the careful attention of every Christian, and particularly of the Christian worker.

I. The Gain of Godliness (I Tim. 6:6-8).



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In a world which knows little but the urge to gain material riches, we need to emphasize the fact that it is still true that a man is not profited if he gain the whole world and lose his own soul. The great gain of godliness is that inner fellowship with God which brings true contentment of spirit.

II. The Snare of Riches (I Tim. 6:9-11).

The pages of human history are full of the names of those who have fallen into this trap of Satan. Sad to say, not a few of them have been Christian leaders.

Notice that it is not the money itself, or the amount of it that constitutes the danger. It is the desire or the "mind to be rich," and "the love of money" that "is a root of all evil." Hence Paul's admonition comes to each one of us to "flee these things and follow after righteousness, godliness, faith, love, patience, meekness." What a sermon in a dozen words!

III. The Fight of Faith (I Tim. 6:12-16).

Christianity is not only an inward grace which reflects in "godliness with contentment" and in fleeing the snare of riches, but it is a daily conflict of the good fight of faith. It is imperative that there be "a good confession" (v. 12), coupled with a keeping of God's "commandment without spot, without reproach, until the appearing of our Lord Jesus Christ."

The servant of Christ, in view of the coming of the One who is "the King of kings and Lord of lords," is to live a consistent, clean, and irreproachable life.

IV. A Divine Deliverance (II Tim. 4:16-18).

"All forsook me," says Paul. How tragic! How weak and undependable is the arm of flesh! "But the Lord stood by me." How glorious! How mighty and gracious is our God!

The follower of Christ may find himself without a human friend or supporter. Those who stood by in younger and more successful days may have disappeared. But let us remember that our trust is in God, who has never failed any one of His children. "He abideth faithful, he cannot deny himself" (II Tim. 2:13).

WHEN A BROTHER DIES?

R. G. Ingersoll's funeral oration for his brother:

"Life is a narrow vale between the cold and barren peaks of two eternities. We strive in vain to look beyond the heights. We sigh aloud and the only answer is our wailing cry. From the voiceless lips of the unreplying dead comes no word. But in the night of death, hope sees a star, and listening love hears the rustle of an angel's wing."

D. L. Moody at his brother's funeral, his face bathed in tears:

"Friends and neighbors, I thank God that He ever gave me a brother. I thank Him also that He permitted me to lead him to Christ. I thank God that I can now look down into his face and know that I shall see him again."

Moody stood a moment with hands uplifted and eyes looking into the eternities, until suddenly he shouted in such triumphant tones that the multitude around could not fail to hear him: "'O death, where is thy sting? O grave, where is thy victory?'"—E. B. Dwyer, Linesville, Pa.

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OUR ONE LORD

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In the Epistles of John, as the One whom we love.

In the Apocalypse of John, as the One for whom we wait.—Mrs. Stephen Menzies.

JEHOVAH-JIREH

Genesis 22:14

1. He did provide for our redemption in the gift of Christ upon the Cross.

2. He does now provide for our every need both temporal and spiritual.

3. He will provide for us all things richly to enjoy throughout all eternity.—W. S. Bowden.

BEWARE

Matthew 7:13-27

Beware of the way of False Consolation (vv. 13, 14).

Beware of prophets of False Education (vv. 15-20).

Beware of beliefs of a False Profession (vv. 21-23).

Beware of the church-home with a False Foundation (vv. 24-27).—Wm. J. Rayner.

THE BIBLE IS LIKE

General theme: Psalm 119:11

1. A lamp (Ps. 119:105).
 2. Milk (I Cor. 3:2; I Pet. 2:2).
 3. Bread (Isa. 55:10, 11).
 4. A laver (Eph. 5:26).
 5. Seeds (I Pet. 1:23).
 6. A hammer (Jer. 23:29).
 7. Fire (Jer. 23:29).
 8. A sword (Eph. 6:17).
 9. Honey (Ps. 119:103; Ps. 19:10).
- C. H. Woolston.

"COME"

1. For Rest—"Come . . . and I will give you rest" (Matt. 11:28).

2. For Provision—"Come, buy wine and milk without money" (Isa. 55:1).

3. For Separation—"Come out . . . and be ye separate" (II Cor. 6:17).

4. For Service—"Come . . . I will make you fishers of men" (Mark 1:17).

5. For Reward—"Come . . . inherit the kingdom" (Matt. 25:34).—B. Player.

THE ONLY BIBLE VERSE WHERE THE HOLY SPIRIT IS MENTIONED SEVEN TIMES

John 16:13

"Howbeit when

1. He, the Spirit of truth, is come,
 2. He will guide you into all truth: for
 3. He shall not speak of
 4. Himself; but whatsoever
 5. He shall hear, that shall
 6. He speak: and
 7. He will show you things to come."
- Samuel D. Rogers Jr.

November, 1936

GREAT GOD-GIVEN GIFTS

Introduction: "Every one loveth gifts" (Isa. 1:23). Desire spiritual gifts (I Cor. 14:1).

1. The gift of the Saviour (John 3:16).
2. The gift of the Spirit (I Thess. 4:8).
3. The gift of the Scriptures (II Tim. 3:16).

Conclusion: Having received these great God-given gifts, believers should offer to God the gift of self (II Cor. 8:5).—Elias C. Goehle.

A LOFTY IDEAL AND THE HINDRANCES IN ATTAINMENT

James 1:4-15

I. The Ideal Stated (v. 4).

II. The Hindrances Presented (vv. 5-14).

1. *Double-mindedness*—a divided heart (vv. 5-8).

2. *Social inequalities*—the temptation to look around and not up (vv. 9-11).

3. *A wrong philosophy of life*—the source of temptation is the sinful inclination within (vv. 12-15).—John C. Page.

CHRIST AS SEEN

In James 3:17

1. "But the wisdom Compare I Cor. 1:24.
 2. that is from above Compare John 8:23.
 3. is first pure, Compare I John 3:3.
 4. then peaceable, Compare Heb. 12:3.
 5. gentle, Compare Matt. 11:29.
 6. and easy to be intreated, Compare Luke 24:29.
 7. full of mercy Compare Mark 6:34.
 8. and good fruits, Compare Acts 10:38.
 9. without partiality, Compare Matt. 27:14.
 10. and without hypocrisy." Compare I Pet. 2:22.
- Oh, how these words fitly describe Him! —S. Lavery, in *The Witness*.

WHY THEY LEAVE US

Isaiah 57:1, 2

1. *The Righteous Is Taken from the Evil of Want.*

- a. Want of hunger.
- b. Want of happiness.
- c. Want of home.

2. *The Righteous Is Taken from the Evil of Woe.*

- a. Disappointment.
- b. Bereavement.

3. *The Righteous Is Taken from the Evil of Worldliness.*

Worldliness is aggravated by long life. The world is the Devil's property.

4. *The Righteous Is Taken from the Wickedness to Come.*

The shorter the voyage the less probability of storm. The age is golden but godless.

5. *The Righteous Shall Enter into Peace.*

- a. Peace of body.
- b. Peace of mind.
- c. Peace of soul.—Clarence H. Benson.

TEXT SUGGESTIONS

For Thanksgiving Day

- | | |
|---------------|---------------|
| Psalm 35:18. | Psalm 105:1. |
| Psalm 68:19. | Psalm 106:1. |
| Psalm 95:1-7. | Psalm 116:12. |

THANKSGIVING

O give thanks unto the Lord, for he is good, for his mercy endureth for ever—Psalm 107:1.

1. Basis of Thanksgiving—God.
2. "O give thanks unto the Lord."
3. Bounds of Thanksgiving—Eternal.
4. "His mercy endureth forever."
5. Benefits of Thanksgiving — God's Goodness.

"For he is good."—A. M.

CAUSE FOR THANKSGIVING TO GOD

Ephesians 1:3-23

I. For Blessings (v. 3).

1. *The Extent*—"all" blessings.
2. *The Nature*—"spiritual blessings."
3. *The Location*—"heavenly places."
4. *The Guarantee*—"in Christ."

II. For Salvation (vv. 4, 5, 6, 7).

1. *Its Origin*—chosen in love.
2. *Its Effect*—made children of God.
3. *Its Purpose*—that we might be to His praise.

III. For God's Revelation (vv. 9, 10, 13).

1. *Regarding His Purpose*—"in gathering all things in Christ."
2. *Regarding the Gospel.*
3. *Through the Holy Spirit.*

IV. For Our Inheritance (vv. 11, 12).

1. *Its Title*—"in whom."
2. *Its Value*—"who worketh all things."
3. *Its Purpose*—"That we should be to the praise of his glory."—Adam M.

NATIONAL THANKSGIVING DAY

The first national Thanksgiving proclamation was issued by Washington in 1789, and the twenty-sixth day of November was the day fixed. Washington issued a second Thanksgiving proclamation, fixing February 19, 1795, as the day. Adams issued two proclamations during his term. Madison issued the next proclamation, fixing the second Thursday in April, 1815, as the date. The generations between Madison and Lincoln had no national Thanksgiving days. The last Thursday of November, 1863, while the Civil War was still at its height, Lincoln issued the sixth proclamation for a national Thanksgiving, and since that date the last Thursday of November has always been observed as the national Thanksgiving Day.—*Kind Words*.

The readers of this department are cordially invited to contribute from time to time original outlines for sermons, Bible readings, etc., that could find an appropriate and useful place in these columns.—Editors.



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THANKSGIVING I Thessalonians 5:18

When the sermon has been ended
And the altar call been made;
When the choir has ceased its singing
And the last prayer has been prayed,
Then, O Lord, we turn to thank Thee
For the blessings we've received,
For the lives that have been sweetened
And the heavy hearts relieved.
We thank Thee for the answered prayer;
The souls Thou hast redeemed;
We thank Thee for the singing, and
O Lord, for everything.

—E. J. Morgan.

THE LORD

Dwells in a humble heart (Isa. 57:15).
Sits on His throne (I Kings 22:19).
Stands to judge—to plead (Isa. 3:13).
Sees our affliction (Gen. 31:42; 21:19).
Hears our prayers and groanings (Exod. 2:24; Ps. 116:1).
Speaks peace to His people (Ps. 85:8).
Knows our frame (weaknesses) (Ps. 103:14).—Ed. F. Rice.

MARVELOUS THINGS

In Psalm 78

1. "He divided the sea" (v. 13).
2. "He smote the rock" (v. 20).
3. "He sent them meat" (v. 25).
4. "He forgave their iniquity" (v. 38).
5. "He made a way" (v. 50).
6. "He led them on" (v. 53).
7. "He smote his enemies" (v. 66).—W. T. Rae, in *The Witness*.

SAINTS OF GOD

1. Called (Rom. 1:7).
2. Created (II Cor. 5:17; Eph. 2:10).
3. Cleansed (I Cor. 6:11).
4. Commissioned (II Cor. 5:20).
5. Chastised (Heb. 12:6, 7; II Cor. 6:9).
6. Cultivated (John 15:2; II Pet. 3:18).
7. Crowned (II Tim. 4:18; I Pet. 5:4).

—H. C. Fulton.

SOME RESULTS OF UNBELIEF

John 8:21, 24

I. A Fruitless Search.

"Ye shall seek me and shall die in your sins."

II. An Awful Death.

"Ye shall die in your sins."

III. An Eternal Separation.

"Whither I go ye cannot come."—W. C. Garberson.

THE COMMON SALVATION

Jude 3

Sons of God (I John 3:2).
Accepted in the Beloved (Eph. 1:6).
Life in the Son (I John 5:11, 12).
Victory through Christ (I Cor. 15:57).
Atonement now received (Rom. 5:11).
Triumph in Christ (Rom. 8:37).
In Christ Jesus (Eph. 2:6).
Owned by Christ (I Cor. 6:19, 20).
No separation (Rom. 8:38, 39).—Lawrence C. Riley.

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THE CROSS

Isaiah 53

1. Preparation for the Cross.
2. Pathway to the Cross.
3. Propitiation made by the Cross.
4. Power of the Cross.—H. M. Gulson.

THE DEBT OF LOVE

Luke 7:41-50

1. Incurred by an act of grace (vv. 41, 42).
2. Acknowledged by an act of faith (v. 50).
3. Appreciated by an act of devotion (vv. 44-46).—Herschel Fravel.

A STARTLING SERMON

Acts 24:25

1. *A Direct Discourse.*
"He reasoned of righteousness, temperance, and judgment to come."
2. *A Dismal Dilemma.*
"Felix trembled."
3. *A Deadly Dismissal.*
"Go thy way for this time; when I have a more convenient season I will call for thee."—Clarence H. Benson.

A GREAT TESTIMONY

II Timothy 1:12

Introduction: Paul's greetings to Timothy.

1. Personal Knowledge. "I know."
 2. Personal Savior. "Whom."
 3. Personal Faith. "I have believed."
 4. Personal Confidence. "Am persuaded that he is able."
 5. Personal Security. "To keep."
 6. Personal Surrender. "That which I have committed unto him."
 7. Personal Hope. "Against that day."
- Walter Rothwell.

PAUL'S TEARS

"Serving the Lord with all humility of mind, and with many tears . . . I ceased not to warn every one night and day with tears" (Acts 20:19-31).

"Out of much affliction and anguish of heart I wrote unto you with many tears" (II Cor. 2:4).

"Many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ" (Phil. 3:18).

The fruit may also be seen in Timothy who was likeminded (Phil. 2:20), to whom the apostle wrote, "Greatly desiring to see thee, being mindful of thy tears" (II Tim. 1:4).

What God's beloved servant practiced he could lovingly urge on others, "Weep with them that weep" (Rom. 12:15). Ah, how he sorrowed for some, until they sorrowed (II Cor. 7:8-11). How Paul followed his Lord (I Cor. 11:1), who beheld the city and wept over it (Luke 19:41), and wept at Lazarus' tomb (John 11:35).

How little we realize the words, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bearing his sheaves" (Ps. 126:6). May our hearts be more intense in the things of the Lord, that He "in all things may be glorified" (I Pet. 4:11).—*The Student of Scripture.*

November, 1936

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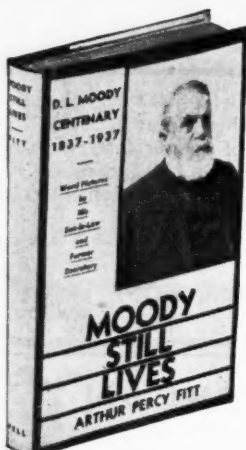
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In the October, '36 number, Dr. Rimmer contributes an arresting editorial on the subject, *Communicating with the Dead*; Dr. Sloan a well thought out editorial on *The Universal Drive Toward Freedom*; Dr. Magoun a convincing editorial on *The Sinlessness of Jesus*; Dr. Young a strong sermon on *Spiritual Control of World Forces*; Dr. Buchanan a timely article on *Wanted—A Great Spiritual Revival*. There are a number of other articles that will interest you.

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SEVEN GREAT EVENTS IN THE LIFE OF PETER

1. His Conversion (John 1:40-42).
2. His Call into Service (Mark 1:16-18).
3. His Wonderful Confession (Matt. 16:13-17).
4. His Mountain-top Experience (Matt. 17:1-4).
5. His Wonderful Testimony (Matt. 26:31-35).
6. His Denial of his Lord (Matt. 26:69-75).
7. His Pentecost (Acts 2:1-4, 22, 23, 36).—L. J. Derk.

SONGS IN THE NIGHT Singing at Midnight; in a Prison! Acts 16:25

I. Nights for Christian Songs.

1. The night of distress and pain.
2. The night of sickness.
3. The night of sorrow.
4. The night of spiritual darkness and doubt.

II. Value of Night Songs.

1. Cheer for the singers themselves.
2. Faith triumphs over physical discomfort.
3. A witness for Christian joy.
4. May be used to arouse the unsaved.
5. Affords God an opportunity to honor His servants.
6. May result in an earthquake experience revealing the presence of God.—Grant Stroh.

HINTS TO MINISTERS

It is not the prayer at the close of a visit which counts so much as the prayer the minister makes before he goes.—George Morrison.

You younger ministers will have to find your congregations: the congregations waited for us. The people are scattered. You will have to charm them back. It can be done!—Morgan Gibbon.

"MY RULE FOR CHRISTIAN LIVING"

Dr. J. Wilbur Chapman had this which he called "My rule for Christian living": "The rule that governs my life is this: anything that dims my vision of Christ, or takes away my taste for Bible study, or cramps my prayer life, or makes Christian work difficult, is wrong for me, and I must, as a Christian, turn away from it." This simple rule may help you find a safe road for your feet along life's road.—*Watchman-Examiner*.

TWO EPITAPHS

In Warwickshire, England, near an ivy-grown church, may be found a stone on which is the following inscription:

"Here lies a miser who lived for himself And cared for nothing but gathering pelf. Now where he is or how he fares, Nobody knows and nobody cares."

The other epitaph is in St. Paul's Cathedral, London. It is a simple and plain monument. Beneath a figure are these words:

"Sacred to the memory of Charles George Gordon, who at all times and everywhere gave his strength to the weak, his substance to the poor, his sympathy to the suffering, his heart to God."—*Teacher's Lesson Quarterly*.

Moody Bible Institute Monthly

Evangelistic and Bible Conference Fields

Ernest D. Christie

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the first day of the month preceding date of issue.

This department is intended for news in concise reports of revival meetings, soul-winning campaigns and a record of evangelistic and Bible conference work in general. We do not invite statements eulogizing the leaders or participants in these lines of work nor can we promise to print them.—Editors.

Four one-week meetings were conducted during September by Ray and Mrs. Osterhouse in Washington, Springfield and Danville, Ill.

During the summer John and Mrs. Imrie, singer and pianist, have been assisting pastors at Portageville, Risco, Lilbourn, and Blodgett, Mo. On September 28 they began work near Rolla, Mo., leading the music and assisting A. M. Crain.

A report has been received that the Good News Union meeting held in the tabernacle, Erwin, Tenn., continues with great blessing. Herbert A. Farrar, song-leader and soloist, is assisting George A. Stephens in this work. Scores of young and old are turning to the Lord. Nine churches are co-operating.

While visible results were not large, souls were saved and lives consecrated and many were blessed through a two weeks meeting in September in Dunmore, Pa., Italian Presbyterian Church. H. L. Wortman did the preaching. He was assisted by William Pisaurio as song leader.

A new experiment has just been made by Pastor Earl F. Morgan, First Baptist Church, Escondido, Calif., in which he combined the Bible School with a revival meeting. There were about 200 children, besides parents and teachers in daily attendance for two weeks. Dr. Richard W. Lewis, Siloam Springs, Ark., the children's evangelist, gave daily his "School of Methods" to Sunday School teachers, parents, and others. There were some 60 or more decisions, and most of these expressed readiness for church membership. Paul Whaley led the singing.

"We just closed a great Young People's Conference at Chautauqua Lake, N.Y., where twenty-eight churches from the middle-east district were represented," writes Raymond O. Nelson.

The Evangelical churches of Cleversburg and Tamaqua, Pa., were visited in September by Guila M. Logue and Muriel C. Smith, who conducted meetings. The members were spiritually refreshed and sinners were saved.

The campaign in September in the Gospel Tabernacle, Jackson, Mich., was one of divine blessing. Elden R. Farrar, assisted by Mrs. Farrar and Helen Griggs, was the evangelist.

The meetings in September conducted by Albert E. Hesketh and David Christiansen, in the First Baptist Church, Oxford, Mich., were sponsored by the Young People's Society, who also conducted a visitation campaign. A continuous increase in interest and attendance was reported. Services resulted in many conversions and in the consecration of a number to definite service.

A blessed year of work as Alleghany Conference evangelist is reported by Pearl J. Ludwick, of Youngwood, Pa. Miss Ludwick held ten meetings and two Bible schools, besides house to house visitations, where the gospel was presented. She reports 155 who accepted Christ as their Saviour. Children's and young people's meetings were specialized with attention given to the reading of God's Word.

During September, Hyman Appelman conducted an outdoor meeting with the Travis Avenue Baptist Church, Fort Worth, Tex. Roland Leath led the singing. There were 153 additions to the church reported.

Through the preaching of Paul A. Gross in special meetings in August, the members of the Concord Christian Church near Emden, Mo., were spiritually revived and edified. Three conversions were reported and a number won "Pocket Treasures" through memorizing Scripture portions. Concord Church was opened last June after having been closed for some time.

On September 27, a revival campaign conducted by L. C. Robie was closed in Blairstown, N.J. Mr. Robie also reports an unusual and successful meeting in Charleston, W.Va., during September. Good results were reported at both meetings.

Many souls were saved and the saints received much blessing in meetings recently conducted in churches in Michigan and in Ontario, Canada, by Charles and Mrs. Boman. Large crowds listened as the Bible pictorial display was shown and explained in the open air meetings. Tracts and gospels were distributed.

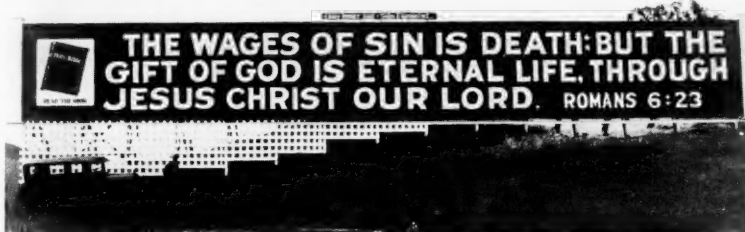
A two-weeks union meeting at the Methodist Church at Huntley, Neb., was held by Violet Heefner, assisted by Ruby Heefner and Anna Sudenga. There were 42 people who came forward and 7 volunteered for Christian service. The party sang and played the gospel and announced the meetings to several hundred people at the outdoor free movies down town. This was the means of bringing many people to the services on the following nights. From September 20 to 27, Miss Heefner and Miss Sudenga held an eight-day evangelistic campaign at the Evangelical Church at Renwick, Iowa, where Lawrence Sohl is pastor. There were 13 people who accepted Christ as their Saviour.

The First Presbyterian Church, Milan, Tenn., of which Dr. E. E. Hendrick is pastor, had Guy W. Green as speaker for special meetings September 2-13. The attendance was good with as many as 400 for the morning service. There were 11 additions to the church, all but one on confession of faith. At Borger, Tex., Mr. Green assisted Victor K. Aubrey, pastor of the Presbyterian Church. Mr. Aubrey reports 35 new members added to the church as a result of this special effort. Many conversions and reconsecrations were also reported.

A two-weeks revival was held in September in the United Brethren Church, Broken Bow, Neb., by Sylvester Sanford. Five churches co-operated with Ralph Miller, the pastor. Mr. Sanford was assisted by a young people's choir. A large number of conversions and reconsecrations were reported. Mr. Sanford spent six days in meetings in the Mount Zion Church near Birds, Ill. There was a mighty outpouring of the Holy Spirit and the altar was filled each night as penitents came to accept Christ as their Saviour.

"God graciously blessed our ministry at the Central Manor Bible Conference near Lancaster, Pa., the last week in August," writes L. James Kindig. Great crowds attended the conference and a wave of spiritual blessing swept over the gathering.

A revival under the leadership of Harold H. and Mrs. Pitt was conducted in September at the Mount Calvary Camp Grounds, Pine Barren, Fla. There was old-time conviction of sin and the altar was filled with seekers after Christ at many of the services. During August Mr. Pitt



Signs like this one can be seen along Michigan and other state highways. The man responsible for this unique ministry is Casey VanderJagt, Grand Rapids, Mich. Mr. VanderJagt was converted seventeen years ago during a tabernacle revival campaign in Grand Rapids. Since that time he has endeavored to reach people with the gospel in this way. These Scripture boards measure as large as 110 by 27 feet, and are read by thousands along the highways. There are at present 236 of the signs, the funds having been supplied by gifts to this work. Many lives have been changed through their messages.

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assisted Evangelist Horn in a large tabernacle campaign at Pensacola, Fla., where many found Christ as their personal Saviour.

A splendid Bible conference at Cedar Lake, Ind., with Herbert Lockyer as the speaker, is reported by Arthur W. McKee, manager of the Cedar Lake Conference Grounds. Mr. McKee writes, "The power of the Holy Ghost was upon Mr. Lockyer and we praise God for such a man proclaiming the gospel throughout the world."

More than 400 professions of faith in Christ were reported at a tabernacle campaign conducted by Lakin-Ramsay Evangelistic Party in September, in Anniston, Ala. The party next held a city-wide meeting in Murfreesboro, Tenn.

A Bible conference and fundamental rally in the United Brethren Church in Kearney, Neb., is being held October 29 and 30 under the auspices of the Independent Fundamental Churches of America. W. E. Pietsch is listed as one of the speakers.

The Princeton, Ill., Bible class called Bill and Mrs. Hadley to hold meetings in the Bureau County Fair, August 25 through 28. The fair has been held for 54 years, but this is the first time they have had Christian services on the grounds. The

"little church on wheels" trailer was parked between two concessions. A large platform was built in front of the trailer. The gospel was preached from 5 to 7 P.M. to immense crowds. The quartet from the First Baptist Church, of La Salle, Ill., assisted one evening, and the Shufelt Trio from Moody Church, Chicago, on another evening. Over 11,000 tracts were distributed. The Hadleys next parked the "little church on wheels" at the Christian Witness Mission, Kenosha, Wis., a children's work run by E. H. and Mrs. Mahoney.

The Hall-Mack Company, of Philadelphia, well-known for its contributions of song and hymn books in the evangelistic and Sunday School fields, has been merged with the Rodeheaver Company, of Chicago and Philadelphia. The latter house will continue its two distribution bases as formerly, promoting the sale of such books and publications as both houses have hitherto published.

Mount Hermon Baptist Church in the Raleigh, N.C. Association experienced a gracious revival meeting which began September 13. The meeting was opened with the morning sermon by the pastor, O. M. Jones, after which Sherman Patterson of Hendersonville, N.C., did the preaching. In the afternoon there were two services and each evening during the week at seven-thirty o'clock. Large congregations attended all services with many reconsecrations and much interest manifested by all. Mrs. Patterson assisted in the singing and personal work. The week following the meeting, Ebenezer Christian Church, about two miles away, held their revival, and on Sunday afternoon, September 27, the pastor and Mr. Jones baptized forty-one candidates.

Many blessings attended the series of meetings in Thornton, Idaho and Ogden Utah, conducted by Evangelist Annmeyer. Stephen W. Hawshaw, gospel singer, assisted. A number were reported saved.

After 15 years in the pastorate and 8 years as pastor of the First United Brethren Church Tulsa, Okla., A. E. and Mrs. Moore have felt the call to the evangelistic field. The Lord has graciously blessed Mr. and Mrs. Moore's ministry through the salvation of many precious souls and our prayers go with them into this larger field of evangelistic effort. Their first meeting was at Sand Springs, Okla.

EXTENSION DEPARTMENT NOTES

Filling the calls for One Day Moody Conferences is being pursued with vigor, and reports of programs already completed carry evidence of gracious blessing, both for those conducting them and also in the churches where they have been held. Former students assisting the department in carrying them forward are: Robert M. Arthur, First Baptist Church, Brayton, Iowa, M. R. Shanks, pastor, and Friend's Church, Indianola, Iowa, C. S. Stanley, pastor. Vernon E. Brace, University Heights Evangelical Church, Boulder, Colo., C. R. Steelberg, pastor; J. A. Ramsay of Lafayette assisted. F. Arthur Grunewald, Baptist Church, Cassville, Wis., L. L. Strodman, pastor. Clarence M. Keene, Union Church, West Falls, N.Y., M. F. Anzalone, pastor, and Folsomdale

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November, 1936

Baptist Church, Attica, N.Y., G. Domes, pastor. John T. Raymond, Methodist Episcopal Church, Marine City, Mich., A. G. Kruschwitz, pastor; Hiram Pegg of St. Clair assisted. Melvin M. Seguine, Baptist Church, Elgin, Ill., Arthur Brown, pastor, and First Baptist Church, Morrison, Ill., Harold V. Meima, pastor. Virgil E. Squibb, Evangelical Reformed Church, Plymouth, Ind., C. W. H. Sauerwein, pastor, and Mennonite Church, Koutz, Ind., A. D. Egli, pastor. Roscoe F. Wilson conducted a conference in the Beverly Bible Church, Chesterton, Ind.; Donald G. Ford assisted.

The director of the Correspondence School, W. Taylor Joyce, conducted One Day Moody Conferences at the Towanda Baptist Church, Normal, Ill., F. R. Johnson, pastor, and at the Presbyterian Church, Paxton, Ill., Paul L. Arnold, pastor.

Three services in the First Baptist Church, Hamilton, Ohio, was addressed Sept. 13 by Dr. Will H. Houghton. J. S. Brinkman is the pastor. The members of the church expect to make this an annual affair.

One Day Moody Conferences were addressed by Harry McCormick Lintz in the Cazenovia Baptist Church, Buffalo, N.Y., J. P. Muntz, pastor; Waterbury Memorial Presbyterian Church, Oriskany, N.Y., P. E. Wells, pastor; First Baptist Church, Otega, N.Y., C. R. Moser, pastor; First Baptist Church, Petersburg, N.Y., J. A. Graydon, pastor; Baptist Church, Cornwall, N.Y., Clifford Bristow, pastor, and the Baptist Church, Hempstead, L. I., N.Y., E. H. Fischer, pastor.

In Johnstown, Pa., Ralph E. Stewart addressed One Day Moody Conferences in the First Brethren Church, Carl Uphouse, pastor. He also was in the Baptist Church, Wolf Lake, Ind., V. E. Squibb, pastor; Emmanuel Baptist Church, Western Springs, Ill., F. S. Prestidge, pastor; Glenwood United Brethren Church, Erie, Pa., O. E. Schafer, pastor; Presbyterian Church, Summerville, Pa., A. W. Wright, pastor, where he was assisted by M. W. Castrodale, Rocky Grove Presbyterian Church. Mr. Stewart was also preacher at his former church, Hildreth Baptist, Columbus, Ohio, September 20.

After holding a Bible conference August 31 to September 6, in Calvary Baptist Church, Muskegon, Mich., T. M. Wright, pastor, Dr. Henry Ostrom conducted One Day Moody Conferences in Baptist Church, Greenville, Mich., P. E. Tucker, pastor; Orthodox Baptist Church, Ionia, Mich., L. J. May, pastor; South Baptist Church, Lansing, Mich., W. S. Ross, pastor; First Baptist Church, Mt. Pleasant, Mich., R. A. Elve, pastor; Baptist Church, Charlevoix, Mich., W. H. Rauch, pastor; First Baptist Church, Escanaba, Mich., A. A. Glen, pastor; Presbyterian Church, Iron River, Wis., G. E. Griffiths, pastor; First Baptist Church, Hastings, Minn., J. R. Siemens, pastor; under the auspices of the Samuel Moyer Gospel Lighthouse, Minneapolis, Minn.; Congregational Church, Appleton, Minn., O. A. Barnes, pastor.

After the Home-Coming Conference, at which Rev. Herbert Lockyer spoke several times, he resumed his itinerary, this time going East, stopping at the First United Brethren Church, South Bend, Ind., for a

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Sunday evening service on September 6, addressing the initial conference of the Christian Laymen's Committee of Detroit, Mich., September 13-18; the Christian Evangelical Mission Church, E. F. Seagren, pastor, Sunday morning, September 20, then a series of meetings September 20-25, in the newly decorated City Mission of Grand Rapids, Mich., which has been operated so many years under the able leadership of "Mel" Trotter, well known evangelist. Mr. Trotter wrote, "He brought the Word to us in a manner most acceptable. . . I hope you can let us have him again some time."

The Evangelical Baptist Church, Newark, N. J., had Dr. Max I. Reich as preacher on Sunday morning, September 6. Vincent Brushwyler is pastor. September 8-13, he ministered the Word in the Church of the Open Door, Milwaukee, Wis., D. C. Wilcox, pastor. The Hebrew-Christian Alliance held a Bible conference September 16-20 in the Gospel Tabernacle, Elkhart, Ind., D. E. Luttrell, pastor. Dr. Reich spoke with great acceptance.

Meetings in Tumwater and Bremerton, Wash., were reported by Dr. William P. White, the former in the First Baptist Church, and the latter under the auspices of the Christian and Missionary Alliance.

FUTURE ENGAGEMENTS

C. Woodrow Austin—Nov. 8-22, Muskegon, Mich.

John Carrara—Nov. 1-22, Dayton, Ohio; Nov. 29-Dec. 20, Des Moines, Iowa.

Martin S. Charles—Oct. 25-Nov. 8, Altoona, Pa.; Nov. 10-22, Berkeley, Mich.; Nov. 23-Dec. 6, Bowling Green, Ohio; Dec. 7-20, Sidney, Ind.

Elden R. Farrar—November, Shepherd, Mich., and Toledo, Ohio.

Gilbert and Leonard Evangelistic Party—Nov. 1, Mountain Station, Ont.; Nov. 15, Inkerman, Ont.; Jan. 3, Selby, Ont.; Jan. 20, Moscow, Ont.; Feb. 14, Prescott, Ont.

Violet J. Heefner—Nov. 1-8, Eddyville, Neb.; Nov. 15-22, Owen, Wis.; Dec. 6-13, El Paso, Ill.

W. D. Herrstrom—Nov. 5-15, Findlay, Ohio; Nov. 16-19, Akron, Ohio; Nov. 29-Dec. 6, Omaha, Neb.; Jan. 27-29, Harrisburg, Pa.; Jan. 31-Feb. 21, Franklin, Pa.; March, Des Moines, Iowa.

Guila M. Logue and Muriel C. Smith—Oct. 20-Nov. 1, Refton, Pa.; Nov. 17-29, Harrisburg, Pa.; Dec. 1-13, West Willow, Pa.; Dec. 29-Jan. 10, Quakertown, Pa.; Jan. 12-24, Wrightsville, Pa.

Neil McIntyre—Nov. 2, Utica, N.Y.

Arthur W. McKee—Oct. 25-Nov. 1, Erie, Pa.; Nov. 8-22, Muscatine, Iowa; Nov. 22-Dec. 6, Kansas City, Mo.

W. E. Pietsch—Nov. 1-13, Chicago, Ill.; Nov. 29-Dec. 4, Toronto, Ont., Dec. 6-13, Rochester, N.Y.

F. E. Rueckert—Oct. 25-Nov. 15, Peoria, Ill.; Nov. 22-Dec. 13, Hartford, S.D.

L. C. Robie—Oct. 18-Dec. 24, Modesto, Calif.; January, Ashland, Pa.; February, Lebanon, Pa.; March, Dauphin, Pa.

The Rollins Evangelistic Party—Oct. 21-Nov. 1, Dry Creek, Iowa; Nov. 2-15, North English, Iowa; Nov. 18-29, Hardin, Mo.; Dec. 2-13, La Motte-Prairie, Ill.

Sylvester Sanford—Oct. 26-Nov. 8, Shelton, Neb.; Nov. 9-22, Lincoln, Neb.; Nov. 23-Dec. 6, Cheney, Neb.; Dec. 7-20, DuBois, Neb.

Gipsy Smith, Jr.—Nov. 1-22, Fairbury, Neb.

O. W. Stucky—Oct. 25-Nov. 8, Canonsburg, Pa.; Nov. 15-29, Niles, Mich.; Dec. 6-20, Plymouth, Mich.

John W. Troy—Oct. 18-Nov. 2, Ephrata, Pa.; Nov. 8-23, Bradford, Pa.; Nov. 29-Dec. 14, St. Petersburg, Fla.; Dec. 15-20, Tampa, Fla.; Jan. 3-18, Philadelphia, Pa.

Vom Bruch Evangelistic Party—November, Eaton Rapids, Mich.

Anthony Zeoli—Oct. 25-Nov. 8, Philadelphia, Pa.; Nov. 15-29, Charleston, W.Va.; Dec. 6-20, Seattle, Wash.

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216 pages. 8 1/2 x 5 1/2 inches. Warner Press, Anderson, Ind. \$1.50. J.E.C.

To a Catholic from a Protestant, by Neason Jones.

This is an open letter in defense of the faith to the Rt. Hon. Lord Howard of Penrith, G.C.B., G.C.M.G., C.V.O., formerly Sir Esme Howard, British Ambassador to the United States. The author is a former president of the National Federation of Men's Bible Classes, with a membership of over a million.

The book is written in a reasonable and logical style. It is a dignified, but powerful remonstrance against Lord Howard's reflections on the loyalty of Protestant Christians. It contrasts the essential teachings of the New Testament Scriptures with the non-essential doctrines taught by authority of a monarchical Church. Its reading will help all Christians, whatever their church affiliations, as well as non-Christians, to a clearer and firmer understanding of "what saith the Lord" on the subject of their salvation.

93 pages. 7 1/4 x 5 inches. Fleming H. Revell Company, New York. \$1.00. J.R.R.

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God and the World, by J. T. Mawson.

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169 pages. 8x5 1/2 inches. Zondervan Publishing House, Grand Rapids. \$1.00. J.R.R.

Perils of the Latter Days, by Louis R. Patmont, D.D.

Since Europe and Palestine will be the chief spheres of conflict in the latter days, one who writes on the perils of these days does well to know both Bible prophecy and present history, for right now history is swiftly shaping itself into conformity with the prophecies relating to these days. We have read this book with the feeling that the author is well qualified to speak with authority. He takes up in succession the perils of socialism and communism, of the apostasy, demon perils, perils of false Christs and false prophets, perils on earth and signs in heaven, and the perils of war and Armageddon. We do not endorse every statement in the book. We believe it sets forth the situation accurately as a whole, but we cannot endorse the "year-day" theory contained in the last chapter. Neither do we believe that the "last trump" of I Corinthians 15, is the same as the seventh judgment trumpet of the Revelation; but these are minor matters.

176 pages. 7x5 1/4 inches. Fundamental Truth Publishers, Findlay, Ohio. \$1.00. G.S.

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standing and warfare; but it expounds these subjects by the presentations of facts, stories and illustrations rather than by the didactic method. The reader is given the opportunity of forming his own conclusions regarding the major problems of Central African life today on the basis of the life pictures presented. 175 pages. 7 1/4 x 5 inches. Fleming H. Revell Company, New York. \$1.25. J.R.R.

Korean Young Folks, by Frederick S. Miller.

The author of *Our Korean Friends* has written this book especially for the younger generation, containing sketches and stories of Korean child life, "which reveal surprising qualities of charming naivete and simplicity." In his various situations, wherever found, the child is pictured in ways so common, but with striking national differences. Needless to say, such endearing human qualities as humor and heroism, romance and sacrifice, affection and loyalty emerge to create interest and fascinate old and young. Moreover, they bear tribute to the power of the gospel.

189 pages. 7 1/4 x 5 inches. Fleming H. Revell Company, New York. \$2.00. J.R.R.

The Story of the American Negro by Ina Corinne Brown.

Negroes form nearly a tenth of the population of the United States. An understanding of the life backgrounds of so large a section of our people is essential to constructive dealing with the vital question of Negro-white relationships in America today. The author has contributed to the literature of this field a unique book. She describes it in her Foreword as follows:

"This book is not another study of the race problem as such. It is rather a simple, chronological story of the Negro as the chief figure in one of the most dramatic migrations and adjustments made by any people in human history. The twelve million American Negroes of today are not Africans; they are a new people who, in customs and temperament and even physical features, have been modified and changed by their life in the New World. They, in turn, in no small measure have molded and influenced the total life and history of the American people of which they are a part. It is, therefore, as interesting and significant human beings, neither better nor worse than other folk of like opportunities, that I have tried to present American Negroes on these pages."

280 pages. 7 1/4 x 5 1/4 inches. Friendship Press, New York. Paper, 60 cents; cloth, \$1.00. J.R.R.

Gospel Hour Song Book, compiled by Elmo L. and Gladys V. Bateman.


The 184 numbers in this songbook are brought together as a "Radio Edition," being a collection of gospel songs and choruses used by "Old-Fashioned Gospel Hour" groups over station WNEW. Many standard hymns and songs are used, especially such as have passed from copyright limitations. To these are added a number of recent compositions. The book does not merit commendation so much for its harmonic or typographical quality as for its gospel message, which is a voicing of redemption through Christ. The collection affords listeners to these happy singers an opportunity to possess many of the songs that their broadcasts give them.

176 pages. 8 1/4 x 5 1/2 inches. The Old-Fashioned Gospel Hour, Irvington, N.J. W.M.R.

Out of Africa, by Emery Ross.

The author has had a life-long connection with missions among the African peoples both in this country and in Central Africa. He has a good grasp of his subject and writes his book under six chapter divisions: Africa Appropriated and Conquered; African Society and Land; Africa and World Peace; Young Africa at School; The Christian Mission in Africa; The African Church of Tomorrow. The Appendix contains excerpts from findings of missionary conferences in South Africa and the Belgian Congo. There is also a reading list, index, and map with table of areas and populations.

217 pages. 7 1/4 x 5 1/4 inches. Friendship Press, New York. Paper, 60 cents; cloth, \$1.00. J.R.R.



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The Coming Christ and Signs of His Coming, by M. B. McDonald.

Frequently one is asked to recommend a brief, concise and scriptural treatment of the blessed truth of the Lord's return, with the events preceding, attending and following it. Here is such a book. As the writer of the Foreword has said, "The author has shown wide reading and a rare skill in piecing together the great array of scriptures on the subject." This little book contains both light and heat. The chapters "Signs Which Point to Christ's Soon Coming," and "His Coming Will Be Twofold," are especially helpful. 94 pages. 7¼x5 inches. Fundamental Truth Publishers, Findlay, Ohio. 25 cents. W.P.L.

Heaven, the Home of the Redeemed, compiled by Hy. Pickering.

In this compilation of twelve papers by noted writers, among whom are found the names of George Goodman, Robert Lee, Captain Reginald Wallis, John Bloore, Harold P. Barker, W. E. Vine, answers are given to the question, "What and Where Is Heaven?" Probably never before, between the covers of one book, has there been a more thorough and satisfactory treatment of this vital theme. The book will be most helpful to preachers and teachers, and will prove a veritable treasure chest of comfort and assurance to all the family of God. 128 pages. 7¼x4½ inches. Pickering and Inglis, London. 40 cents. W.P.L.

The Truth of Christianity, by Lt.—Col., W. H. Turton.

The newly revised edition of a masterly English work on Christian evidences. For broadness and accuracy of knowledge, and clarity of thought and statement, this volume is unsurpassed. The style is attractive and exceedingly readable, for both the scholar and the common man.

It should be explained that this volume has not been prepared primarily for those who are grounded in the faith, but rather for the skeptic and the unbeliever. Furthermore, it is not the work of a theological professor, but comes from an army officer who desires to make a fair appeal to the kind of men with whom he is constantly rubbing shoulders in an official or social way. Hence, the method of approach is inductive rather than dogmatic.

The fairness of spirit permeating the book has elicited commendation from Protestants and Catholics alike, and even from some outstanding agnostics. Such a volume as this is very much needed in America, and the unusually low cost should insure its finding a place in countless homes. It is just the book for the college library. It should strengthen every believer, and lift the clouds from the minds of doubters.

535 pages. 7½x5½ inches. Wm. B. Eerdmans Publishing Company, Grand Rapids. \$1.00. W.H.H.†

Herod, by Jacob S. Minkin.

This illuminating study of the king who by popular vote would probably be accorded the blackest reputation in all history, does not deny or defend his crimes and cruelties. But it does seek to portray his life and times in a correct perspective, and to reveal his personal aims and motives, with his relation to Palestine and the Roman empire, of which most Bible students are very inadequately informed. In a shifting political age he lived according to careful planning for seventy years, being never taken by surprise, never defeated in diplomacy, securing for Judea's kingdom its longest freedom from war since Solomon reigned, and raising it to an international prominence far exceeding its relative resources.

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ties and domestic tragedies. We urge wide reading of this scholarly volume.

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Studies in Romans, by B. H. Carroll, D.D., LL.D.

Under the general title of "An Interpretation of the English Bible," Dr. Carroll has issued twelve volumes covering the entire Bible. The author was eminent as preacher and scholar. He was the founder of the Southwestern Baptist Theological Seminary. His book entitled, *Studies in Romans*, is particularly fitted for adult or advanced classes. In the hands of a competent teacher these studies would serve to lead a class into the glorious truths of this epistle. There are nine chapters in the book, each of which is followed by a list of questions and also by a review of the chapter under the caption "Let Us Rethink the Chapter." The book has much homiletic value. Outlines for preaching and teaching can be found on almost every page. 120 pages. 7¼x5 inches. The Sunday School Board of the Southern Baptist Convention, Nashville. 60 cents. J.C.P.

Manual of Reformed Doctrine, by Prof. Louis Berkhof.

The publication of Professor Berkhof's *Reformed Dogmatics* was acclaimed by *Christianity Today* as the most important work in Systematic Theology from an American source appearing in recent years. The *Manual of Reformed Doctrine* is a handbook giving in clear and simple language a popular exposition of the doctrine held by the Reformed Church. The aim of the author has been to make available to high school and college classes a popular treatise on the essential doctrines of the Christian faith. It is encouraging to know that in a time of indifference to Christian doctrine in this day, that such a vital help has been made available. It is to be hoped that it will be a vital contribution to the removal of the superficiality and the confusion which exists in the minds of many otherwise intelligent Christians. The book contains, after the Introduction, the Doctrine of God and His Creation, the Doctrine of Man in Relation to God, the Doctrine of the Person and Work of Christ, the Doctrine of the Application of the Work of Redemption, the Doctrine of the Church and the

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Means to Grace, and the Doctrine of the Last Things. While earnestly commending the book to the Christian public, it is proper to call attention to a few things concerning which the present reviewer differs from the author.

On page 125 under Creationism, he sets forth the view that for every human body propagated by natural generation, God creates an individual soul. While this view has been commonly held by the Reformed Church, it is exposed to serious difficulties. On page 147, the unpardonable sin is presented as the conscious, malicious, and wilful rejection and slandering against evidence and conviction of the testimony of the Holy Spirit respecting the grace of God in Jesus Christ, attributing it out of hatred and enmity to the prince of darkness. It seems that the author slightly misses the point since the Synoptic Gospels agree that the blasphemy against the Holy Ghost is attributing to the Devil the works of the Holy Spirit. On page 207, he fails to fully set forth the true nature of the Kingship of Jesus Christ. He seems to confuse the Lordship of Jesus Christ in the life of the believer with the true reign of Christ when the kingdoms of this world shall become the kingdoms of our Lord and of His Christ. In dealing with the Church, there is some confusion as to the true nature of the body of Christ. He regards the Church as having its origin at the very moment when enmity was set between the seed of the serpent and the seed of the woman. Then too, when he comes to the doctrine of Eschatology, neither the postmillenarian nor the premillenarian will find agreement. However, in fairness it must be said that he recognizes the personal, visible return of the Lord Jesus Christ, and with clearness sets forth both the pre- and post-millennial views. It is a pleasure to commend this work to the Christian public.

372 pages. 8x5½ inches. Wm. B. Eerdmans Publishing Company, Grand Rapids. \$1.50. P.B.F.

Glimpses of Paul, by George M. Strombeck.

This is a delightful little book presenting Paul the man and the superman. The author shows the greatness of Paul and at the same time his real humanness. He says, "These glimpses are necessarily, largely with the eyes of the imagination, but always through the window of the Word." The book is recommended for the Christian reader who desires a short, intimate insight into the character of the great apostle.

88 pages. 7¼ x 5 inches. Christian Service Press, Moline, Ill. 25 cents. K.S.W.

Some Scientific Stories and Allegories, by George McCready Price.

Protagonists of the evolutionary hypothesis who have fondly assumed their battle won, in view of voluble and unanimous approval by modernists, unwillingly find themselves increasingly on the defensive. Their best evidence so long relied on, is reluctantly admitted to be unproved. In this small book Professor Price presents in a fresh literary form his extensively published evidence effectively challenging the claim of uniformity in the rock deposits of earth's structure. So numerous and directly contrary to evolutionists' thesis of an orderly "development" are the exceptions which they cannot deny, that their hypothesis seems a pure invention, devised solely to avoid believing: "In the beginning God created the heavens and the earth."

While clearly showing by means of a supposed discussion between Professor Huxley and Mr. Gladstone, the absurdity of evolution as applied to geology, the author here, as in whatever he has written, falls short of establishing his own theory which attributes to the Flood all structural formations in the earth's crust. He ignores the considerable and varied scriptural evidence that an earlier civilization, sinful Fall, and consequent world catastrophe, preceded the week of restoration described in Genesis 1. As a corrective supplement to this book, we recommend the masterly study of the whole subject, published under the title, *The Earth, the Theatre of the Universe*, by Clarence H. Benson, the Associate Editor of the MOODY MONTHLY.

107 pages. 8x5½ inches. Zondervan Publishing House, Grand Rapids. \$1.00. H.E.S.

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Moody Bible Institute Monthly

Institute and Alumni

William M. Runyan

This department provides items of personal and general news of special interest to all former Institute students. Heartly and prayerful co-operation will be greatly appreciated. Please send news items promptly, written legibly, with full name and address, indicating year of graduation or last year of attendance at the Institute, to the office of the Alumni Association, or to the editor of this department of the MONTHLY. Kodak pictures can occasionally be used.

CONSTITUTION PROGRAM

In keeping with the plan to recognize days and events of patriotic significance, September 17 was observed as Constitution Day at the Institute by an hour of inspiring fellowship in song, message, and worship. At 9:30 A.M., Dr. Houghton called the student and staff concourse to attention. "The Battle Hymn of the Republic" was followed by prayer by Prof. Carl Hanson, who added a few words of appreciation as a naturalized citizen of the United States. Rev. Clarence H. Benson spoke inspiringly on "How We Got Our Constitution." Mr. T. J. Bittikofer read with fine effect generous selections from the Constitution. Dean Lundquist spoke on "Christian Citizenship," with conciseness and force. "America" and "The Star-Spangled Banner" gave scope for patriotic expression in song, and how the students sang! Profitable hour.

MEMORIAL HOUR

A prolonged Chapel hour on Saturday morning, September 19, was devoted to the memory of Dr. James M. Gray, whose home-going was on September 21 of last year. President Houghton announced the hymn, "For all the saints who from their labors rest," and prayer by Dean Lundquist followed. Mr. Gaylord spoke with tender appreciation of our departed leader as executive and friend. A quartet of students sang the Gray-Towner song, "The Road Leads Home." Dr. Fitzwater brought from memory incidents of Dr. Gray's power as a teacher, reaching back thirty-eight years, and the circumstances of his own call into teaching ministry twenty-three years ago. The precious and revealing moments were brought to a close by the singing of Dr. Gray's noble song of personal testimony, "Only a Sinner Saved by Grace."

The mere recounting of the items of a program does not convey a sense of the blessedness and tenderness of this 45-minute period of hallowed memory of him who is at home with the Lord he so ardently loved and so faithfully served.

RECENT SPECIAL SPEAKERS

Julius Bergstrom, Scandinavian Alliance Mission, China; Tom Rea, founder and leader, Scripture Circulation Movement, Belfast, Ireland; George A. Bowdler, missionary to Argentina, under Southern Baptist Convention; Addison C. Raws, super-

intendent of American Keswick, Keswick Grove, N.J.; Miss Jean B. Lamont, Bible teacher; Mrs. W. E. Wright, Rochester, N.Y.; Abraham Van Pufflen, formerly under Belgian Gospel Mission; Charles F. Hummel, Africa Inland Mission.

ANGY MANNING TAYLOR CALLED HOME

The assembly of the saints in light on August 21 welcomed the liberated spirit of Angy Manning Taylor, who went suddenly out of the earth life from her home in Chicago. Miss Taylor was an Institute student in 1896, and from 1908 to 1915 served the school that she loved, first as Assistant

presses praise to God for His protecting care and mercy when, on returning from vacation, a tire blew out and the car went over an embankment, smashing the car, but causing no serious injury to the occupants.

C. C. Meeden '31, after serving as acting pastor of the Frankford Avenue Baptist Church, Philadelphia, Pa., since May, was in September given a unanimous call to the pastorate of the church. He plans to finish some work at the Eastern Baptist Theological Seminary and also "do a small amount" in the graduate school of the University of Pennsylvania. He regrets being too far away to enjoy the fellowship of the Institute family.

D. K. Ford '11, who has been serving a Presbyterian church in Stanley, N.D., has accepted the pastorate of the Second Presbyterian Church in Flandreau, S.D., to begin November 1. Mr. Ford was in attendance at the Jubilee Home-Coming at the Institute, where his son, James, is a student.

Leslie J. W. Brown '30, writes, "I am actually in the pastorate in a thickly populated gold-mining district—the richest gold field in the world. Benoni is a modern city of 30,000 to 35,000 European inhabitants, and many thousands of native, colored, and Asiatic people." Mr. Brown is pastor of the Baptist Church, Benoni, South Africa. A new church building has recently been erected, to seat 350 people, and the congregations are steadily increasing.

Earl Dix '29, and Mrs. Dix (Helena K. Sieler '28), and their three children passed through Chicago to say good-bye, in August, en route to Africa, under the Africa Inland Mission. Mrs. Dix had the unfortunate experience of having her arm fractured just before leaving. They were to sail on September 1.

Vera Patch '35, Sadie Custer '35, and Virginia Casper '35, sailed together on September 11 for China. For the next few months their address will be, China Inland Mission, Shanghai, China.

J. Roy Stephenson '21, completed his fourteenth year of service as pastor of the Summit (Ill.) Congregational Church, September 6. The Lord has blessed his faithful ministry there, and on September 13 he had the joy of leading in the dedication services of an improved and remodeled building.

Harry E. Alban '29, has resigned as pastor of the Christian Church in Batavia, Ill., to enter Columbia Bible College, Columbia, S.C., and engage in mountain work.

A. F. Scorza '17, had the joy of leading the Moody Italian Mission and Sunday School in the dedication of their new house of worship on September 20. The sturdy and churchly edifice stands on North La-Salle St., at Elm. A varied and soul-win-



Former Institute Students serving in the Korean Mission of the Presbyterian (U. S. A.) Board: Left to right: Mrs. H. H. Henderson (Edna M. Pusey '18), Mrs. F. S. Miller (Lillian Dean '16), Gerda O. Bergman '13, Mrs. W. M. Baird (Rose Fetterolf '16), Mrs. B. W. Billings (Helen Taylor '08), Mrs. H. Voelkel (Gertrude Swallen '23), Harold Voelkel '22, Olga O. Johnson '20.



J. C. Hoover '10, and other M. B. I. men and women in Colorado. See item.

Superintendent of Women, and for a longer term as a Bible teacher in the field for the Extension Department. Her personality, clothed with graciousness, and her marked ability as a Bible expositor, combined with other graces to make her memory one to be cherished.

STUDENTS OF OTHER DAYS

C. V. Bussell '31, South Miami, Fla., writes: "Our church is in the best shape it has ever been. Praise the Lord!" He reports having held meetings this summer for his brother, D. C. Bussell '30, pastor of four country churches in Georgia, which resulted in twenty-four additions. He ex-

Does Your ENGLISH Help or Hurt You?

Sherwin Cody's remarkable invention has enabled more than 100,000 people to correct their mistakes in English. Only 15 minutes a day required to improve your speech and writing.

MANY persons say, "Did you hear from him today?" They should say, "Have you heard from him today?" Some spell "calendar" "calender" or "calander." Still others say "between you and I" instead of "between you and me." It is astonishing how often "who" is used for "whom," and how frequently the simplest words are mispronounced. Few know whether to spell certain words with one or two "c's" or "m's" or "r's," or with "ie" or "ei." Most persons use only common words—colorless, flat, ordinary. Their speech and their letters are lifeless, monotonous, humdrum.

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Under old methods rules are memorized, but correct habits are not formed. Finally the rules themselves are forgotten. The new Sherwin Cody method provides for the formation of correct habits by calling to your attention constantly only the mistakes you yourself make.

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A new book explaining Mr. Cody's remarkable method is ready. If you are ever embarrassed by mistakes in grammar, spelling, punctuation, pronunciation, or if you can not instantly command the exact words with which to express your ideas, this new free book, "How You Can Master Good English—in 15 Minutes a Day," will prove a revelation to you. Send the coupon or a letter or postal card for it now. No agent will call.

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Please send me, without any obligation on my part, your new free book, "How You Can Master Good English—in 15 Minutes a Day."

Name _____ Please print plainly.

Address _____

☐ If 18 years or under, check here for Booklet A

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SHERWIN CODY

ning program was put on through the following week. Pastor Scorza and his flock are to be congratulated on the happy solution of their problem, following the destruction by fire of their former church home.

George K. Harris '16, and Mrs. Harris, C.I.M., Sining, Tsinghai, (Kansu) China, send an interesting report of events marking their return from furlough. Communist disturbances hindered their return to their permanent field, as noted above, and the letter was addressed from Chefoo, Sung, China.

Anton C. and Mrs. Anderson, both of '16, write from Tshene Mission, Mangai, Etat, Sur-Kasai, Congo Belge, W. C. Africa: "We have made 17,000 sun dried bricks with which we shall construct a building 150 feet long, containing 40 sleeping rooms for some of our boys." More follows, indicating much activity in the mission.

Will Shumaker '35, reports his new address to be Dunbar, Pa., and that he is now to give full time to evangelistic work. He is a booster for M.B.I., distributing much Institute literature, and referring interested young people to it for training.

Robert William Shobe '29, was ordained to the ministry of the gospel in the Baptist Church on September 12 at Foster, Ill. He followed Institute training with a course at the Northern Baptist Theological Seminary, Chicago. He is now serving the Providence Baptist Church at Foster.

W. D. Herrstrom '24, Findlay, Ohio, while conducting meetings at the South Side Gospel Tent, Chicago, was also the speaker at the noonday meetings in the Grand Opera House, under auspices of the Christian Business Men's Committee. He attended the Jubilee Home-Coming.

Charles H. Larson '18, and Mrs. Larson (Ella M. Coover '19), Vallegrande, Bolivia, S.A., write a packed page of varied and interesting news. Incidentally they speak of two days of freezing weather in their 7,000-foot altitude, and they have no stoves, or glass in the windows. Their daughter Betty is still at the Westervelt Home in Columbia, S.C. Pray for the Larson family.

Walter J. Main '24, 141, Bath Street, Glasgow, Scotland, is witnessing many spiritual victories as superintendent of the Scottish Branch of the Evangelization Society, which has recently issued its seventy-second annual report.

Mrs. Fred W. Legant (Ruth Teney '20) and her husband are working diligently at Ocuri via Colquechaca, Bolivia, S.A., and despite the usual intense Romish opposition, are seeing the awakening of precious souls.

Blythe C. Lehman '31, Minna, Nigeria, W. Africa, writes of encouraging progress in the study of the Hausa language, and of wonderful openings for gospel work among a Moslem population.

John ("Jack") Gerrard '28, and Mrs. Gerrard '31, forward a newsy letter from Contamana, Rio Ucayali, Peru, S.A.

Herbert L. McCord '23, who has been an assistant in the business office of the Institute for some time, took up duties in September as assistant to the president of Huntington College, Huntington, Ind. He is happy to be affiliated with a school that stresses the fundamentals of the faith.

J. C. Hoover '10, and Rev. Joshua Gravett were speakers at Moody Bible In-

stitute Day, observed on July 24 at the Redfeather Lakes Bible Conference, Colorado. Praise and joyful testimonies were heard by a loyal group of former students. Picture elsewhere.

David Rees-Jones '16, has accepted a call to the pastorate of the Exposition Park Presbyterian Church, Parry and Third Avenues, Dallas, Tex. The church is aggressively evangelical. A number of students of the Dallas Evangelical Seminary are workers in its Sunday School.

Lulu Rowena Becker '20, writing from Bangassou, Colonie de l'Oubangui-Chari, French Equatorial Africa, tells of the deepening darkness in that region, though there are outstanding incidents of spiritual victory. She urges continued prayer.

Jennie Wedicson '07, Scandinavian Alliance Mission, Pingliang, Kansu, China, records that political turmoil causes delay and interruptions in the mission work, but "even the wrath of man shall praise Him." Both encouraging and discouraging experiences are met in dealing with the soldiers, who are everywhere.

(Continued on page 160)

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November

RADIO STATION

W-M-B-I

1080 kilocycles (277.6 meters)

MR. WALKER

Charles A. Walker came to the Moody Bible Institute from Lebanon, Pa., and was graduated from the General Music Course in the class of August 1936. Before coming to the Institute he was employed for eight years in one of the steel mills of that district, working as melter on an electrical steel furnace. During his student days he was most faithful in his services as assistant radio operator. Now that he has been added to the staff as a full-time member of the engineering force, we feel that the radio friends will be interested in seeing his picture on this page.



Charles A. Walker

Although the work of Mr. Walker and the other members of the engineering staff is, like that of the office workers in the Radio Department, largely "behind the scenes," still it is most important work, and we covet your prayers for all of them as they faithfully serve the Lord. In addition to his work in the engineering department, he is occasionally heard in giving out the gospel in spoken word in connection with some of the regular programs.

MIDNIGHT HOUR CHANGE

The time of the Midnight Hour on Friday night has been changed from 12:00 o'clock midnight to 12:30 and will continue until 1:30 Eastern Standard Time. It is

hoped that the distant listeners of W-M-B-I will make this known to as many as possible. This change has been necessitated because of the change of time in the Chicago area from Central Standard to Eastern Standard Time.

FOREIGN LANGUAGE BROADCAST

A very encouraging response is being received at W-M-B-I from the Foreign Language Broadcast. Listeners can greatly assist in the evangelization of the foreign speaking people by giving publicity to these special hours. The broadcasts are on Tuesdays, Thursdays, and Saturdays, as follows: Nov. 3, Roumanian; Nov. 5, Russian; Nov. 7, German (4:30); Nov. 10, Italian; Nov. 12, Lithuanian; Nov. 14, Greek (4:30); Nov. 17, Roumanian; Nov. 19, Russian; Nov. 21, Spanish (4:30); Nov. 24, Italian; Nov. 26, Lithuanian; Nov. 28, Bohemian (4:30). The language broadcasts are at 4:00 o'clock, unless otherwise indicated.

ARROWS

In connection with the Sunrise Service on Tuesday and Thursday mornings, at 7:00 o'clock (E.S.T.), a feature of the program known as "Arrows" is included. As the name suggests, these are pointed truths designed to exhort, admonish, and encourage the saints of God as they start out on the day's work. Some of the arrows quoted from the *Watchman-Examiner* are reproduced here:

THE CHRISTIAN'S QUESTIONNAIRE

1. Do you love to hear others praised when God has worked through them?
2. Do you ever speak of the faults and the failings of others when really there is no need to mention them at all?
3. Do you give hard judgment on sins to which you have never been tempted, while you are ready with all kinds of excuses for your own?
4. Can you recollect six times in your life that you ever denied yourself to the extent of real inconvenience out of love to God?
5. Do you get real pleasure from your prayers, your reading of the Word, and your worship in your Father's sanctuary; and is the result of these things seen in a warm heart, a helping hand, and a four-square life that reveals you to other people as a citizen of a better country?

Tired Christians

There are *tired* Christians who will work if coaxed to do so. But the tired Christian complains so much that there isn't much joy in it for anyone.

Second, there is the *retired* Christian. He believes that he has done his share and sits idly by, exercising his right to criticize.

Third, there is the *rubber-tired* Christian. He may go along if the way is clear and the road is smooth.

Finally, there is the *flat-tired* Christian. He was once active and faithful in service, but he suffered a puncture and has never recovered his wind.

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MONTHLY PROGRAM OF STATION W-M-B-I Eastern Standard Time

Sunday, November 1, 8, 15, 22, 29

11:00 A.M.—Moody Memorial Church
12:30 P.M.—Music and Message

Monday, November 2, 9, 16, 23, 30

7:00 A.M.—Sunrise Service
10:30 A.M.—Devotional Hour—Howard A. Hermansen
11:30 A.M.—Continued Story Reading—Wendell P. Loveless
12:00 M.—Midday Gospel Hour
3:00 P.M.—Music
3:40 P.M.—"Ministry of the Printed Page"
4:00 P.M.—Music
4:30 P.M.—"I Cried, He Answered"—Mr. Hermansen
5:00 P.M.—Music

Tuesday, November 3, 10, 17, 24

7:00 A.M.—Sunrise Service
10:30 A.M.—Home Hour—Iris Ikeler McCord
11:10 A.M.—Music
11:30 A.M.—Continued Story Reading
12:00 M.—Midday Gospel Hour
3:00 P.M.—Music
3:30 P.M.—"I See by the Papers"—Mr. Loveless
4:00 P.M.—Foreign Language Service

Wednesday, November 4, 11, 18, 25

7:00 A.M.—Sunrise Service—William M. Runyan
10:30 A.M.—Shut-in Request Program
12:00 M.—Midday Gospel Hour
3:00 P.M.—Sunday School Lesson—Mrs. McCord
3:30 P.M.—Question Hour—Mr. Loveless
4:00 P.M.—"Hymns You Love to Sing"—Robert Parsons
4:15 P.M.—"Intimate Looks at Institute Life"
4:30 P.M.—Message
5:00 P.M.—Tract League

Thursday, November 5, 12, 19, 26

7:00 A.M.—Sunrise Service
10:30 A.M.—Missionary Hour—John R. Riehe
11:30 A.M.—Continued Story Reading
12:00 M.—Midday Gospel Hour
3:00 P.M.—Short Stories—Mrs. McCord
3:30 P.M.—Music
4:00 P.M.—Foreign Language Service

Friday, November 6, 13, 20, 27

7:00 A.M.—Sunrise Service
10:30 A.M.—Radio School of the Bible—Mrs. McCord
11:05 A.M.—Music
11:30 A.M.—Continued Story Reading
12:00 M.—Midday Gospel Hour
3:00 P.M.—Radio School of the Bible—W. Taylor Joyce
3:30 P.M.—Music
3:45 P.M.—"The Jew"—Solomon Birnbaum
4:00 P.M.—Jewish Sabbath Service—Mr. Birnbaum
4:30 P.M.—Message
5:00 P.M.—Scandinavian Service
12:30 A.M.—Midnight Hour

Saturday, November 7, 14, 21, 28

7:00 A.M.—Sunrise Service
10:30 A.M.—K.Y.B. Club—Theresa Worman
11:15 A.M.—Teen-Age Bible Study—Miss Worman
11:30 A.M.—Church School Period—Clarence H. Benson
12:00 M.—Organ Recital
12:30 P.M.—Message
3:00 P.M.—Music—String Choir
3:30 P.M.—Radio School of the Bible—Mr. Loveless
4:00 P.M.—"Mother Ruth"—Mrs. McCord
4:30 P.M.—Foreign Language Service



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INSTITUTE AND ALUMNI

(Continued from page 158)

BORN

To Richard P. Camp '32, and Mrs. Camp (Martha A. Spruit '32), a son, Richard P., Jr., Sept. 5. Mr. Camp is attending Princeton Theological Seminary. Their address is 195 Godwin Ave., Midland Park, N.J.

To Stuart Gunzel '27, and Mrs. Gunzel (Margaret Leir '33), a daughter, Sept. 3, Kalgan, North China.

To George M. Hovda '32, and Mrs. Hovda (May Irene Lund '35), a son, Richard Lee, Aug. 13, Concord, Ill.

To Fred Legant and Mrs. Legant (Ruth Teney '20), a daughter, Marjorie Ruth, May 16, Ocuri, Colquechaca, Bolivia, S.A.

To John Gerrard '28, and Mrs. Gerrard '31, a daughter, Dorothy Lois, Jan. 3, Contamana, Rio Ucayali, Peru, S.A.

To W. Ewart Stephenson '22, and Mrs. Stephenson, a son, Keith Douglas, Sept. 1, Summit, Ill.

To Samuel Obetz '22, and Mrs. Obetz (Hazel Meckenstock '23), a daughter, Janet Clara, Aug. 25. Address 5706 Virginian Rd., Philadelphia, Pa.

To Arthur E. Glass '27, and Mrs. Glass (Emma Kendal '25), a daughter, Grace Elizabeth, Aug. 28, Rivadavia 5254, Dto. 2, Buenos Aires, Argentina.

To Robert E. Jensen '28 and Mrs. Jensen (Lavina Setterberg '31), a daughter, Nadine Lee, July 23. Address, 536 E. Walnut St., Hillsboro, Ore.

MARRIED

Austin Eberly '34, and Ruth Kostner, Sept. 5, Chicago.

Gordon E. Hailston and Ella A. Brown '35, June 10. At home, West Winfield, N.Y.

Eugene C. Harmon '36, and Hazel Armstrong Henley '36, Sept. 20. At home, Yutan, Neb.

Oliver J. Vashinder, '29, and Rhea Laphier Barkley, '29, Sept. 7. At home, R. 2, Lapeer, Mich.

Caryl David Flood '32, and Cecile M. Green '32, Sept. 25. At home, Beverly, Kan.

AT REST

Robert R. Cook '15, whose late home was in Hartford, Mich., and who had been a constant sufferer since his war service in France, was released from earthly pain at Mercy Hospital, Benton Harbor, Mich., on February 11. His wife and a daughter, Verla, survive, and to them is extended the sympathy of many friends.

Jonas Vuker '99, who devoted many years in the Baptist ministry to the care of churches in Springfield and Waynesville, Ohio, was called to be with the Lord from the Miami Valley Hospital, Dayton, Ohio, on August 29. Mrs. Vuker and a son, Stanley, have the sympathy of many friends in their bereavement.

Mrs. William Armstrong (Esther Miller '31) went to be with the Lord on August 26, following the birth of a child a few days before. She had further fitted herself for service by study at Wheaton College after being graduated at M.B.I.

CLASSIFIED ADVERTISEMENTS

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Advertising under this heading 5 cents a word. Minimum, \$1.00. Copy due first of month preceding date of issue.

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